

WAR with the DEVIL:  
OR THE  
YOUNG MAN's CONFLICT  
WITH THE  
POWERS of DARKNESS.

In a DIALOGUE.

Discovering the Corruption and Vanity of Youth; the Horrible Nature of Sin, and deplorable Condition of Fallen Man: Also a Definition, Power, and Rule of Conscience, and the Nature of *True Conversion.*

BRITISH

TO WHICH IS ADDED,

An Appendix, containing a Dialogue between an Old *Apostate* and a Young *Professor*. Worthy the Perusal of All, but chiefly intended for the Instruction of the Younger Sort.

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The TWENTY-SECOND EDITION.

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By B. KEACH, *Author of Sion in Distress; or The Groans of the Protestant Church.*

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Psal. cxix. v. 9. *Wherewithal shall a Young Man cleanse his Way? By taking Heed thereto according to thy Word.*

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Licensed and Entered according to Order.

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LONDON: Printed for E. JOHNSON, in  
Ludgate Street. 1776.



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WITH THE  
P O W E R S of D A R K N E S S .

In a D I A L O G U E .

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Youth ; the Horrible Nature of Sin, and  
deplorable Condition of Fallen Man :  
Also a Definition, Power, and Rule of  
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To the READER, in Vindication of  
this B O O K.

ONE or two Lines to thee I'll here command,  
This honest P O E M briefly to defend  
From Calumny, because that at this Day  
All Poetry there's many do gainsay,  
And very much condemn ; as if the same  
Did worthily deserve Reproach and Blame.  
If any Book in Verse they chance t'esp'y,  
Away, prophane ! they presently do cry.  
But tho' this kind of Writing some dispraise,  
Since Men so captious are in these our Days,  
Yet I dare say, how'er this Scruple 'rose,  
Verse has exprest as Sacred Things as Prose :  
Tho' some there be that Poetry abuse,  
Must we not therefore the same Method use ?  
Yea, sure ; for in my Conscience it is best,  
And doth deserve more Honour than the rest ;  
For, 'tis no human Knowledge gain'd by Art,  
But rather, 'tis inspir'd into the Heart  
By Means Divine, for true Divinity  
Hath with this Science great Affinity.  
Tho' some thro' Ignorance do it oppose,  
Many do it esteem far more than Prose ;  
And find also that unto them it brings  
Content, and hath been the Delight of Kings.  
*David*, altho' a King, yet was a Poet,  
And *Solomon* also, the Scriptures show it.  
Then what if for all this some should abase it,  
I'm apt to think the Angels do embrace it.  
Tho' God doth giv't here but in Part to some,  
Saints shall have it perfect in the World to come.

By



*By a Friend, in Praise of these POEMS.*

MY Muse is dull ; altho' I have a Will  
 This Book for to commend, I want the Skill.  
 I know not how its Worth for to declare ;  
 Few Poems doubtless may with it compare.  
 The sluggish Soul it strives for to awake  
 Before it drops into the fiery Lake ;  
 There's very few upon the Earth do live,  
 But might from hence some Benefit receive :  
 For tho' it is brought forth in this our Clime,  
 Yet 'twill agree with every Place and Time.  
 Its Message is of such a large Extent,  
 It may in Truth to all the World be sent :  
 To Male and Female, high and low Degree,  
 He speaks a Word, to Bond as well as Free ;  
 All in whom *Conscience* dwells, he lets them see  
*Conscience's* great Power and Authority. [Hail,  
 When Heav'n's hot Thunderbolt with Fire and  
 Made Egypt's mighty Monarch's Courage fail,

Conscience steps in, made him cry out amain,  
 The Lord is just, I and my wicked Train  
 Have sinn'd: Yea, Conscience also brings  
 Saul Son of Kish, the first of Israel's Kings  
 Before the Prophet, humbly to confess  
 That he had sinn'd and acted Wickedness.  
 Conscience made David to cry out amain,  
 'Tis I have sinn'd; I have Uriah slain!  
 Although he slew a Lion and a Bear,  
 And did not the great Giant's Courage fear,  
 Yet Conscience made him stoop and tremble too,  
 Yea, more than this, you'll find Conscience can do.  
 Here's Counsel for Professors and Prophane,  
 Choose or refuse, here's Loss and also Gain.  
 One Reason, Reader, of this Mode or Style,  
 Is, that it might with honest Craft beguile  
 Such curious Fancies, who had rather choose  
 To read ten Lines in Verse, than one in Prose;  
 For, as the nimble Fly, who lightly springs  
 Against the Flame, until she burns her Wings,  
 Is taken Captive with that sulph'rous Flame,  
 With which she only sought to sport and game;  
 So, whilst these curious Fancies seem to play  
 With this small Piece, 'twill secretly betray  
 Them to their Conscience; and if Conscience send  
 Them to God's Word, the Author has his End,  
 Provided that unto the same they yield,  
 And Grace and Conscience do obtain the Field.

20 MA 59

Farewel.

W. B.

W A R



W        A        R  
 WITH THE  
 D E V I L.



THE YOUTH in his  
 UNCONVERTED STATE.

Youth.

**T**HE *Naturalists* most aptly do compare  
 My Age unto the *Spring* whose Beauty's rare,  
 When frightful *Sol* enters the *Golden Sign*,  
 Which is call'd *Aries*, his glorious Shrine,  
 And splendid Rays, do cause the Earth to spring,  
 And Trees to bud, and quicken every Thing :  
 All Plants, and Herbs, and Flowers, then do flourish;  
 The Grass doth sprout, tender *Lambs* to nourish.  
 These Things in Winter that seem to be dead,  
 Do now rise up and quickly shew their Head ;

8 *The Young Man's Evil Resolution.*

And do obtain a natural Resurrection,  
By his own Beams, and powerful Reflection.  
How in the pleasant fruitful Month of *May*,  
Are *Meadows* clad with Flowers rich and gay,  
And all Earth's Globe adorn'd in Garments *Green*,  
Mixt with rare Yellow, crowned like a Queen  
The *Primrose*, *Cowslip*, and the *Violet*,  
Are curiously with other Flowers set,  
And chirping Birds with their melodious Sounds  
Delight Man's Heart, whose Pleasures now abounds.  
The *Winter's* past, with stormy Snow and Rain,  
And long 'twill be ere such Things come again.  
Nothing but Joys and sweet Delights appear,  
Whilst doth abide the *Spring-time* of the Year;  
Thus 'tis with me, who am now in my Prime,  
In Merriment and Joy I spend my Time;  
And like as Birds do in the lovely Spring,  
I so rejoice with my Consorts, and sing,  
And spend my Days in sweet Pastime and Mirth,  
And nought shall grieve or trouble me on Earth.  
I am resolv'd to search the World about,  
And I will suck the Sweetness of it out;  
No Stone I'll leave unturn'd, that I may find  
Content and Joy unto my troubled Mind;  
No Sorrow shall, whilst I do live, come near me,  
Nor shall the Preacher with his Fancies scare me;  
At *Cards* and *Dice*, and such brave Games I'll play,  
And like a Courtier deck myself most gay;  
With Perriwig and Muff, and such fine Things,  
With Sword and Belt, Goloshoes, and Gold Rings:  
Where Bulls and Bears they bait, and Cocks do fight,  
I do resort with Speed, there's my Delight;  
To drink and sport among the jovial Crew,  
I will resolve whatever doth ensue,  
And court *Fair Ladies* that I also love,  
And of all Things do very well approve,  
Which tend my sensual Part to satisfy,  
From whence comes all my choice Felicity.

What

## The Young Man's Evil Resolution. 9

Whate'er mine Ears do hear, or Eyes behold,  
Or Heart desire, if so that all my Gold  
And Silver can for me those Things procure,  
I'll spare no Cost, nor Pains, (you may be sure.)  
Thus is my Life made very sweet to me,  
Whilst others hurried are in Misery,  
Whose Minds with strange Conceits troubled remain,  
Thinking by *losing all, that Way to gain.*  
Such *Riddles* I can't learn, I must them leave ;  
What's felt and seen I am resolv'd to have.  
Let every Man his Mind and Fancy fill,  
My Lusts I'll satisfy, and have my Will.  
Who dares controul me in my present Way,  
Or vex my Mind i'th' least, or me gainsay ?  
What State of Life can equal this of mine ?  
Youth's Gallantry so bravely here doth shine.

### Conscience.

Controul you, Sir ? in Truth, and that dare I,  
For your Contempt of my Authority ;  
You tread on me without the least Regard,  
As if I worthy were not to be heard.  
You strive to stifle me, and therefore I  
Am forc'd aloud, Murder, with Speed to cry ;  
I can't forbear, but must cry out amain,  
Such is the Wrong which from you I sustain.

### Youth.

What are You, Sir, you dare to be so bold ?  
I scorn by any He to be controul'd.  
Ere I have done with you, I'll make you know,  
You shall your Power and Commission show.

### Conscience.

Be not so hot, and you shall know my Name,  
And also learn from whence my Power came ;

I'm no Usurper, yet I do command  
 You for to stop, and make a present Stand ;  
 'Twixt you and I, as will appear anon,  
 If from these Courses you don't quickly turn.  
 For all your Courage which you seem to take,  
 The News I bring's enough to make you quake.

## Youth.

Whoe'er thou art, I'll make you by-and-by,  
 Confess you have accus'd me wrongfully.  
 From Murder I am clear in Thought and Deed,  
 Thus to be charg'd, causes my Heart to bleed.  
 Pray let me crave your Name, if you are free,  
 If you provoke me, worse 'twill quickly be ;  
 You seek Occasion, and are quarrelsome,  
 And therefore 'tis I do suppose you're come ;  
 But if your Name you don't declare to me,  
 I am resolv'd to be reveng'd on thee.

## Conscience.

What Violence (alas !) can you do more,  
 Than that which you have done to me before ?  
 Forbear your Threats, be still, and hold your Hand,  
 And quickly you shall know and understand  
 My Name, my Pow'r, and Place of Residence,  
 Which may to you prove of great Consequence.  
 I am a Servant to a mighty King,  
 Who rules and reigns, and governs ev'ry Thing ;  
 Who keeps one Court above, and here below  
 Another he doth keep, as you shall know.  
 O'er this inferior Court placed am I,  
 To act and do as his great Deputy.  
 I truly judge according to my Light ;  
 Yea, and impartially do each Man right :  
 Those I condemn who vile and guilty are,  
 And justify the Holy and Sincere.

I or.

I order'd am to watch continually  
O'er all your Actions with a wary Eye ;  
And I have found how you have of late Time  
Committed many a bold and horrid Crime  
Of Murder, Treason, and like Villainy,  
Against the Crown and gracious Dignity  
Of that great Prince from whence you have your Breath,  
Who's King and Ruler over all the Earth.  
I am his Judge, Attorney-General,  
And have Commission also, you to call  
Unto the Bar, and make you to confess  
Your horrid Crimes, and fearful Guiltiness :  
A black Indictment I have drawn in Truth,  
Against thyself, thou miserable *Youth* !  
Thy Pride I shall abate, thy Pleasures mar,  
And bring thee to confess with Tears at Bar  
Thy Sports and Games, and youthful Lust to be  
Nought else but Sin, and cursed Vanity.  
And for to put thee also out of Doubt,  
My Name is *Conscience*, which you bear about :  
No other than th' accusing Faculty  
Of that dear Soul which in thy Breast doth lie :  
I by that Rule Men's Thoughts and Ways compare,  
By which their inward Parts enlightened are,  
And as they do accord, or disagree,  
I do accuse, or clear immediately :  
According to your Light you do not live,  
But violate that Rule which God doth give  
To you to square your Life and Actions by,  
From whence comes all your Woe and Misery.

### Youth.

Conscience art thou ! Why didst not speak ere now ?  
I mind what thou dost say, I can't tell how ;  
Thou melancholy Fancy, fly from me,  
My Pleasure I'll not leave, in spite of thee ;  
Other brave Guests you see to me are come,  
And in my House for thee there is no Reom.

## Conscience Contemned.

Dost think I will be check'd by silly Thought,  
 And into Snares by foolish Fancy brought?  
 Is't you which cry out Murder? only you?  
 A Fig (alas) for all that you can do.  
 For tho' against me you do *prate* and *preach*,  
 Your very Neck I am resolv'd to stretch.  
 I'll *swear, carouse* and *whore*, do what you will,  
 'Till I have stiled you and made you still  
 I'll clip your *Wings*, and make you see at length,  
 I do know how to spoil you of your Strength.  
 When you do speak I will not lend an Ear,  
 I'll make in Truth as if I did not hear.  
 If you speak loud when I am all alone,  
 I will rise up and straitway will be gone  
 To the brave Boys who toss the Pot about,  
 And that's the Way to tire your Patience out.  
 I'll go to *Plays* and *Games*, and Dancings too,  
 And ere a while I shall be rid of you.

## Conscience.

Thou stubborn, foolish Youth, be not so rash,  
 Lest ere you be aware you feel my *Lash*;  
 I have a *Sting*, a *Whip*, yea, I can bite;  
 Before you shall o'ercome I'll stoutly fight;  
 I'll gripe you sore, and make you howl anon,  
 If you resolve in Sin still to go on.  
 I've overcome strong *Hearts*, and made 'em yield,  
 And so shall you before I quit the field;  
 Go where you will, I'll presently come after,  
 And into Sorrow will turn all your Laughter.  
 'Twill prove hard Work for you to shake me off,  
 Though you at me do seem to jeer and scoff,  
 As if o'er you I had no Jurisdiction,  
 Or was a Dream, a Fancy, or some Fiction.  
 For all your *Wrath*, I yet must you disturb;  
 Tho' you offended are, I can't but curb  
 And snub you daily, as I oft' have done,  
 Till you repent, and from lewd Courses turn.

For till the Cause be taken quite away,  
Th' Effect will follow whate'er you do or say ;  
Unless your Light wholly extinguish'd be,  
If Sin remains, Disturbance you will see :  
Therefore I do beseech you soberly,  
For to submit to my Authority.  
Obey my Voice, I pray thee make a Trial,  
Before you give another flat Denial.  
If more sweet Comfort I don't yield to you,  
Than all which doth from sinful Actions flow,  
Then me reje&t; but, otherwise, my Friend,  
My Checks receive, and to my Motion bend.  
Get Peace within, whatever thou dost do,  
And let vain Pleasures, and Corruptions go ;  
That will be better for thy Soul at laſt,  
Than Gold or Silver, or what else thou haſt.  
And ſince we are alone, let you and I  
More mildly talk about Supremacy,  
Is't beſt for you that Pride and Folly reign,  
Which nothing bring but Sorrow, Shame, and Pain,  
And *Conscience* to reje&t, who perfectly  
From Guilt and Bondage ſtrive to ſet you free ?  
Have not the Luſts by which you are now led,  
Brought many a one to want a Piece of Bread ?  
What brave Estates have been consum'd thereby,  
And now are forc'd in Barns or Straw to lie ?  
How has the Wife been ruin'd with the Child,  
Besides poor *Conscience* grievously turmoil'd ?  
Nay, once again give Ear, I pray thee hark,  
Hath not many a brave and curious Spark  
Been brought in ſtinking Prifons there to lie,  
For yielding to their Luſt and Vanity ?  
How many swing at *Tyburn* ev'ry Year,  
For ſtabbing *Conscience* without Care or Fear !  
And ſome out of their Wits do often run,  
And by that Means are utterly undone.  
Some Men ſo ſtrife me I cannot ſpeak,  
And then they ſport and play, and merry make ;

Resolving

Resolving that I shall not gripe them more,  
 But then afresh I quickly make them roar ;  
 Some of them I do drive into Despair,  
 When in their Face I do begin to stare ;  
 No Rest, nor Peace at all their Souls can find,  
 I so disturb them, and perplex their Mind.  
 What say you now, *Young Man*? Will you submit?  
 Weigh well the Danger and the Benefit.  
 The Danger on the one Hand will be great,  
 If me you do oppose and ill intreat.  
 Sweet Profit comes, you'll see, on th' other Hand,  
 To such who are subject are to my Command.  
 What dost thou say ? Shall I embraced be ?  
 Or wilt thou follow still thy Villainy ?

### Youth.

Was ever *Young Man* thus perplex'd as I,  
 Who flourished in sweet Prosperity ?  
 Where'er I go *Conscience* dogs me about,  
 No Quiet can I have in doors or out.  
*Conscience*, what is the Cause you make such Strife,  
 I can't enjoy the Comforts of my Life ?  
 I am so grip'd and pinched in my Breast,  
 I know not where to go, nor where to rest.

### Conscience.

'Cause you have wronged and offended me,  
 Loving vain Pleasures and Iniquity.  
 The Light you have you walk not up unto,  
 You know, 'tis Evil which you daily do.  
 My Witness I must bear continually,  
 For the Great G O D, whose Glorious Majesty  
 Did in thy Soul give me so large a Place,  
 As for to stop you in your sinful Race ;  
 I must reprove, accuse, and you condemn,  
 Whilst you by Sin his Sov'reignty contemn ;

I can't

I can't betray my Trust, nor hold my Peace,  
Till I am stabbed, fear'd, or Light doth cease :  
Till you your Life amend, and Sins forsake,  
I shall pursue you, though your Heart dothach.

Youth.

How bold and malapert is *Conscience* grown ?  
Tho' I upon this Fellow daily frown,  
And his Advice reject, yet still doth he  
Knock at my Door, as if he'd weary me.  
*Conscience*, I'd have you know, in Truth, that I  
A Person am of some Authority ;  
Are you so saucy as to curb and chide  
Such a brave Spark, who can't your Ways abide ?  
'Tis much below my Birth and Parentage,  
And it agrees not with my present Age  
For to give place to you, or to regard  
Those Things from you I have so often heard.

Conscience.

Alas ! proud Flesh, dost think thyself too high  
To be subject to such a one as I ?  
Thy Bettters I continually gainsay,  
If they my Motions don't with Care obey ;  
My Power's great, and my Commission's large,  
There's scarce a Man but I with Folly charge ;  
The King and Peasant are alike to me,  
I favour none of high or low Degree ;  
If they offend, I in their Faces fly,  
Without Regard, or Fear of Standers by.

Youth.

Speak not another Word : Don't you perceive  
There's scarce a Man or Woman will believe  
What you do say, you're grown so out of Date ?  
Be silent then, and do no longer prate.

16 Conscience in these Days slighted.

In the Country your Credit is but small,  
There's few care for your Company at all,  
The Husbandman the Land-mark can't remove,  
But you straitway him bitterly reprove ;  
Nor plough a little of his Neighbour's Land,  
But you command him presently to stand.  
There's not a Man can go i'th' leaſt awry,  
But out against him you do fiercely fly.  
The People therefore now so weary are,  
They've thrust you almost out of ev'ry Shire :  
And in the City you so hated be,  
There's very few that care a Rush for thee ;  
For if they should believe what you do say,  
Their Pride and Bravery will soon decay ;  
Their Swearing, Cursing, and their Drunkenness,  
Would vanish quite away, or grow much leſs.  
Our Craft of Profit, and our Pleasure too,  
Would soon go down and ruin'd be by you.  
The Whore and Bawd, with the Play-houſes then  
Would be contemned by all Sorts of Men.  
You strive to spoil us of our sweet Delight,  
Our Pleasures you oppose with all your Might ;  
The Fabrick of our Joy you would pull down,  
And make our Youth like to a Country Clown ;  
We half Fanaticks should be made ('tis clear)  
If unto thee we once inclined were.  
But this among the rest doth chear my Heart,  
There's very few in London take thy Part ;  
Here and there one which we do Nick-names give,  
Who hated are, and judg'd not fit to live.  
'Tis out of Fashion grown, we daily fee,  
Conscience for to regard i'th' leaſt Degree :  
He that can't Whore and Swear without Controul,  
We do account to be a timorous Fool.  
Therefore, though you so desperately do fall  
Upon poor Me, yet I do hope I shall  
Get loose from you, and then I'll tear the Ground,  
And in all Joy and Pleasure will abound.

Conscience.

### Conscience.

Ah! poor deceived Soul, Dost thou not know  
That most of all Mankind i' th' Broad Way go?  
What tho' they do most wickedly abuse me?  
Wilt thou also in like Manner use me?  
What tho' they will of me no Warning take,  
Till they drop down into the *Stygian* Lake;  
Wilt thou befriend the cursed Serpent so,  
As to go on till comes thy Overthrow?  
What though I am in no Request by them,  
Don't they likewise God's holy Word contemn?  
Don't they the Gospel cast quite out of Sight,  
Lest from their Pleasures it should them affright?  
What tho' my Friends are toss'd about and hurl'd,  
Their inward Peace is more than all the World  
Can give to them, or from them take away,  
Whilst they with Diligence do me obey;  
As I enlight'ned am by God's Precepts,  
Which are a Guide and Lanthorn to my Steps,  
O come, proud Heart, and longer don't contend,  
But leave thy Lusts, and to my Scepter bend;  
For I'll not leave thee, but with all my Pow'r,  
I'll follow thee unto thy dying Hour.

### Youth.

Unto some private Place then I will fly,  
Where I may hide myself; and secretly  
There I'll enjoy myself in Spite of thee,  
And thou shalt not i' th' least know where I be.

### Conscience.

Nay, foolish Youth, how can that Thing be done?  
From *Conscience* it is in vain to run.  
No secret Place can you find out or 'spy,  
To hide yourself from me, such is mine Eye;

I see

I see i'th' Dark as well as in the Light,  
 No Doors nor Walls can keep thee from my Sight :  
 Where'er thou art, or go'st, am I not there,  
 Thy Soul with horrid Guilt to scare and fear ?  
 Could Cain and Judas get out of my Reach,  
 When once between us there was the like Breach ?  
 Did I not follow them unto the End,  
 And make them know what 'twas for to offend  
 My Glorious Prince, and me his true Viceroy ?  
 Vengeance doth follow those who us annoy.  
 My Counsel then, I pray thee, take with Speed  
 For that's the Way alone for to be freed  
 From Vengeance here, and also Wrath to come,  
 When thou dost die, and at the Day of Doom.

## Youth.

What, can't I fly from thee, nor thee subdue ?  
 Then I entreat thee *Conscience*, don't pursue,  
 Nor follow me so close ; forbear a while ;  
 Don't yet my Beauty, nor my Pleasures spoil ;  
 This is the Spring and Flower of my Age,  
 Oh ! pity me, and cease thy bitter Rage.  
 Don't crop the tender Bud, it is too green,  
 O let me have those Days others have seen !  
 Thou hast forborn with some for a long Time,  
 That which I ask of thee is but the Prime  
 Of those good Days which are bestow'd on me ;  
 O ! that it might but once obtained be.  
 'Tis Time enough for to adhere to thee,  
 After I've spent my Time in Gallantry ;  
 In earthly Joys, and such transcendent Pleasure,  
 Young Men do reckon as their chiefest Treasure.

## Conscience.

After all Violence, and Outrage great  
 Done to poor *Conscience*, you do him entreat,

Thinking

Thinking for to prevail by Flattery,  
But that, in Truth, I utterly defy.  
It is against my Nature, you must know,  
Unto vile Lust fond Pity for to shew :  
God hath not given such a Dispensation,  
For me to wink at your Abomination :  
If God but once doth blow his Candle out,  
I shall be quiet then, you need not doubt ;  
But Woe to you, as ever you was born,  
When God doth once his Light to Darkness turn.  
But whilst yoar Soul retains a Legal Light,  
Your Sins I can't endure within my Sight ;  
God, I am sure, no Liberty will give  
To any One in horrid Sin to live ;  
Nor will he give Allowance for a Day,  
'Tis very dangerous for to delay  
The Work of thy Repentance for an Hour ;  
What thy Hands find to do, do with all Power.  
If me you don't believe, I pray thee, *Youth*,  
Go, and resolve thyself of sacred Truth.

*Youth.*

Well, since that you no Comfort do afford,  
I will enquire of GOD's most Holy Word ;  
So far I will your Counsel take, for I  
Am sorely troubled ; whither shall I fly ?  
I will make Trial, I'm resolv'd to see  
Whether that *Truth* and *Conscience* do agree.  
The Lip of *Truth* can't err, tho' *Conscience* may,  
When that misguided is, this goes astray.  
If *Truth* and *Conscience* speak the self-same Thing,  
It will Amazement to my Spirits bring.  
What now I ask, and earnestly do crave,  
Is some short Time in Sin longer to have :  
*Conscience* denies it me ; *Truth* what say you ?  
O that you would a little Favour shew  
To a poor Lad, alas ! I am but young,  
Like to a Flower from the Earth new-sprung ;

And

And as the Frost the tender Bud doth spoil,  
So *Conscience* strove to serve me a great while.  
Must I reform, and all my Sins forsake?  
Some fitter Season, O! pray let me take;  
For all Things there's a Time under the Sun,  
And when I older am, I will return.

## Truth.

Nay, hold, vain *Youth*, you are mistaken now,  
No Time for Sin God doth to the allow:  
If I may speak, attend, and you shall hear;  
I with poor *Conscience* must a Witness bear;  
I am his Guide, his Rule, 'tis by my Light  
He acts and does, and saith the Thing that's right.  
Art thou too young thy evil Ways to leave?  
And yet hast thou a precious Soul to save?  
Art thou too young to leave Iniquity,  
When old enough in Hell for Sin to lie?  
Some fitter Season dost thou think to find?  
The Devil sure darts it into thy Mind.  
No Time so fit as when the Lord doth call;  
Those who rebellious are, they one Day shall  
Smart bitterly for their most horrid Evil,  
In yielding to, and siding with the Devil:  
But once again; I prithee hark to me;  
Don't God, whilst thou art young, call unto thee,  
Remember thy Creator? Therefore fly  
To him with Speed, and 'fore him prostrate lie;  
And thy First-fruits unto th' Almighty give  
Of thy best Days, and learn betimes to live  
Unto the Praise of his most Holy Name,  
And not by Wickedness prophane the same.  
This is, young Man, also thy choosing Time,  
Whilst thou therefore dost flourish in thy Prime,  
Place thou thy Heart upon the Lord above,  
And with *Christ Jesus* also fall in Love.  
Did not *Jehovah* give to thee thy Breath,  
And also place thee here upon the Earth:

And many precious Blessings gave to thee,  
That thou to him also should subje&t be ?  
God out of Bowels sent his precious Son,  
Thy Soul from evil Ways with Speed to turn ;  
Who, for thy Sake was nailed to a Tree,  
To free thy Soul from Hell and Misery :  
And while in Sin, vile Wretch, thou dost remain,  
Thou dost as 'twere him crucify again.  
Thy Sins, O young Man, God doth also hate,  
His Soul doth loath, and them abominate ;  
And wilt thou not, O young Man, be deterr'd  
From evil Ways ! What is thy Heart so hard ?  
Will nothing influence it to repent,  
Nor work Convictions in thee to relent ?  
Give Ear to *Truth*, *Truth* never spoke a Lye,  
And fly from Sin, and youthful Vanity.  
Those that do seek God's Kingdom first of all,  
And do obey his sweet and gracious Call,  
They shall find *Christ*, and lie within his Breast,  
And reap the Comforts of eternal Rest.  
But if thou dost this golden Time neglect,  
And all good Motions utterly reject,  
And slight the Day of this thy Visitation,  
That will to God be such a Provocation,  
That he'll not wait upon thee any more,  
Nor ever knock hereafter at thy Door.  
Whilst Terms of Peace he doth to thee afford,  
Be subje&t to him lest he draw his Sword.  
If once to anger him you do provoke,  
He'll bruize and break your Bones with heavy Stroke.  
Who can before his Indignation stand,  
Or bear the Weight of his revengeful Hand !  
How dar'st thou then a War with him maintain,  
And say, O'er thee *Christ Jesus* shall not reign ?  
Wilt thou combine with his vile Enemy,  
And yet presume on his sweet Clemency ?  
Aud wilt thou, Traytor-like, contrive the Death  
Of that great King from whom thou drawest Breath ?

Wilt

Wilt thou cast Dirt upon the Holy One,  
 And keep *Christ Jesus* from his rightful Throne?  
 Is't not his Right thy Conscience for to sway?  
 Ought he not then to reign, and thou obey?  
 Durst thou resist, and dread his sov'reign Pow'r,  
 Yea, or hold Parley with him for an Hour,  
 To gratify the Devil? who thereby  
 Renews his Strength; yea, and doth fortify  
 Himself in thee, and make his Kingdom strong,  
 By tempting thee to Sin whilst thou art young;  
 The *Blackmoor* sooner far may change his Skin,  
 Than canst thou leave and turn away from Sin.  
 When once a Habit and a Custom's taken,  
 Then sinful Ways are hard to be forsaken.  
 Sinner, dare you *Christ's* Government oppose,  
 And with the Devil and Corruptions close?  
 Which will be best, dost think, for thee, i'th' End,  
 The Lord for to please, and Satan to offend?  
 Or Satan for to please, and so thereby  
 Declare thyself *Jehovah's* Enemy?  
 For these who live in Sin, 'tis very clear,  
 They Enemies to God and *Jesus* are.  
 And wilt thou yield unto the Devil still,  
 By greedily accomplishing his Will?  
 Thinkest, vain *Youth*, he'll prove to thee a Friend,  
 That thou dost so his cursed Ways commend?  
 Has Sin, with all its odious Excrement,  
 So sweet a Smell, yea, and so fragrant Scent?  
 And dost thou value *Christ* and all he hath,  
 Not worth vain Pleasure here upon the Earth?  
 Is there more good in sinful Vanity,  
 Than is in all the glorious *Trinity*?  
 That which Men think is best, that do they choose,  
 Things of small Value 'tis they do refuse.  
 What thinkest thou of *Christ*, thou sinful Soul,  
 That thou his Messengers dost thus controul?  
 And dost to him so turn a deafned Ear,  
 His Knocks, his Calls, and Wooings will not hear.

Nor

Nor him regard, tho' he stands at the Door,  
With Myrrh and Frankincense, yea, and all Store  
Of Fruit and precious Spice ; as Cinnamon,  
Aloes, Spikenard, Camphire, and Saffron ;  
All costly Things, (O Soul) of Heaven above,  
He has with him, yet nothing will thee move  
To ope' the Door, for all his Calls and Knocks,  
Thou let'st him stand, until his precious Locks  
Are wet with Dew, and Drops of the long Night ;  
Thus dost thou him despise, reject, and slight,  
And rather keep thy Lust and Pleasure still,  
Than *Jesus* should thy Soul with Heaven fill ;  
Who makes Grey-headed Winter like a Spring,  
And young Men like Cœlestial Angels sing :  
The Soul he doth so greatly elevate,  
That it disdains, and doth abominate  
All sensual Pleasures, in comparison  
Of *Jesus Christ*, his dear and only one :  
Let me persuade you for to taste and try  
How good *Christ* is, and then assuredly  
You will admire him, yea, and praise the Lord,  
That ever he did to thy Soul afford  
Such a dear Saviour, and such good Advice,  
To lead thy Soul into sweet Paradise ;  
For none do know the Nature of that Place,  
That inward Joy the which shall never cease,  
But he himself, who doth the same possess,  
O taste and see, and own the Happiness.  
*Christ* here's the chiefest Good, 'tis only he  
In whom alone is true Felicity !  
Such is the Nature of Man's panting Breast,  
Nothing on Earth can give him perfect Rest ;  
Tis not in Honour, that is Vanity ;  
Nor such like Beasts and other Mortals die.  
Kingdoms and Crowns they tottering do stand,  
The Servant may his Master soon command.  
*Alhazar*, who upon the Throne did sit,  
His Knees against each other soon did hit ;

Surrounded

Surrounded by his Officers of State,  
 His scepter'd Arm could scarce endure its Weight :  
 How was he scar'd when the Hand-writing came  
 And wrote upon the Wall, even the fame  
 That afterwards befel ! his End being come,  
 Receiv'd his fatal Stroke, which was his Doom.



Great Men are often filled with great Fear,  
 Being perplext they know not how to steer.  
 High Cedars fall when little Shrubs abide,  
 Tho' Winds do blow, and strongly turn the Tide ;  
 For Man in Honour lives but a short Space,  
 And like a Beast he dies, and ends his Race.  
 Where's *Nimrod* now, that mighty Man of old,  
 And where's the Glory of the Head of Gold ?  
 In highest Place of human Government,  
 None ever found therein a true Content.  
 Of *Alexander* 'tis declar'd by some,  
 How he sat down when he had overcome  
 The Eastern World ; and did weep very sore.  
 Because there were no Worlds to conquer more.  
 And to this very Day we find it still,  
 The World's not big enough Man's Soul to fill.

Rich

Riches and Wealth also can't satisfy  
That precious Soul which in thy Breast doth lie.  
If Store of Gold and Silver thou should'st gain,  
'Twould but increase thy Sorrow, Grief and Pain.  
Riches, O Young Man! they are empty Things,  
And swiftly fly away with Eagle's Wings.  
When Riches you do heap, you heap up Sorrow,  
They're thine To day, alas! but gone To-morrow;  
Fires may come, and all thy Treasures burn,  
Or Thieves may steal it, as they oft have done.  
He that hath Thousands by the Year, this Night,  
May be as poor as *Job* by Morning Light.  
And as for Pleasure, which thine Age doth prize,  
Why should that seem so lovely in thine Eyes?  
'Tis but a Moment they with thee will last,  
And Sadness surely comes when they are past;  
The Brute his Pleasures hath as well as thee,  
Man's chiefest Good, surely can't Pleasure be?  
And whilst thou striv'st thy evil Lusts to please,  
Thy raging Conscience then who shall appease?  
With this sweet Meat, I tell thee also, Friend,  
Thou four Sauce shalt have before the End.  
And as for Beauty, that also is vain,  
Unless you can the inward Beauty gain:  
What's outward Beauty but an evil Snare  
By which vain Ones often deceived are;  
And on a sudden drawn into Temptation,  
And do commit most vile Abomination?  
That Beauty which the carnal Man doth prize,  
Renders not lovely in *Jehovah's* Eyes.  
Tho' deck'd with Jewels, Rings, and brave Attire,  
The glorious King their Beauty doth admire,  
His Heart's not taken with't; but otherwise,  
The Beauty of vain Ones he doth despise,  
Tho' very fair; but if defil'd with Sin,  
They like unto Sepulchres are within;  
Loathsome and vile i'th' Sight of God are they,  
And soon their seeming Beauty will decay;

It fades and withers, and away doth pass,  
Just like unto the Flower of the Graſs.  
The curled Locks, yea, and the ſpotted Face,  
God ere a while will bring into Disgrace:  
Death and the Grave will ſpoil their Beauty quite,  
And none in them ſhall ever more delight.  
As for thy Age, in youthful Days we ſee  
Youth nothing minds but cursed Vanity.  
Soon also may the Spring meet with a Blaſt,  
And all the Glory not one Moment laſt.  
The Flower in the Spring which is ſo gay,  
Soon doth it fade, and wither quite away.  
Nothing on Earth canſt thou find out, or 'ſpy,  
That will content thee long, or ſatisfy  
That ſoul of thine, if ſtill thou ſearch about,  
Till thou doſt find the rareſt Science out:  
For, if on Learning you do place your Mind,  
Much Vanity in that you'll alſo find:  
For humān Knowledge and Philoſophy  
Can't bring thy Soul into ſweet Unity  
With God above, and *Jesus Christ* his Son,  
In whom, O Youth, is Happiness alone.  
Doat not on Honour, then, nor worldly Treasure,  
Nor Beauty, Learning, Youth, or other Pleaſure;  
All is but Vanity that is here below,  
Truth and Experience both the ſame do show.  
Come, look to Heav'n, ſeek thou for higher Joys,  
Let Swine take Husks, and Fools all empty Toys.  
Come then, and taste of Christ's cœleſtial Springs,  
To which all outward Joys are trifling Things.  
If Heaven's Sweetneſſ thou but once hadſt caught,  
Thou'l freely own Earth's best Enjoyments naught.  
Honour and Riches too, Christ has great Store,  
And at's Right-hand are Pleaſures evermore.  
Thinkeſt that he who makes Man's Life ſo sweet,  
Whilſt he with many Troubles here doth meet,  
And in Believing hath ſuch Sweetneſſ tasted,  
Though his own Image greatly is defaced,

Can't

Can't give to him much greater Consolation,  
When all the Sour's vanish'd of Temptation?  
If with the Bitter Saints such Sweetness gain,  
What shall they do when they in Glory reign?

Youth.

Be silent, *Truth*, leave off, for I can't bear  
Your whining Strains; nor will I longer hear  
Such melancholy Whimsies; they're such Stuff  
Which suits not with my Age: I have enough  
Of it already, and also of you,  
Since you my Int'rest strive to overthrow.  
When I appeal'd to you, I was perplex'd,  
And with sad Melancholy sorely vex'd;  
But since I do perceive the Storm is o'er,  
You I don't think to trouble any more.  
No Liberty to me I see you'll give,  
In sweet Delight and Pleasure for to live:  
I don't intend Fanatick yet to turn,  
Nor after such distracted People run.  
An easy Way to Heaven I do know,  
And therefore, Sir, Farewel; Farewel to you.  
My Pride, my Sports, and my old Company  
I will enjoy; and all my Bravery  
I will hold fast; yea, wantonly fulfill  
My fleshly Mind, say Preachers what they will.

Conscience.

Ah, *Youth*! ah, *Youth*! Is't so in very Deed?  
Wilt thou no more unto God's *Truth* give heed?  
'Twas but my Mouth to stop, I now do find,  
That unto *Truth* you seemingly inclin'd.  
But this, O Soul, I must assure to thee,  
What thou hast heard, has much enlightned me,  
And my Compassion too it doth renew,  
As must appear by what does next ensue.  
Have you from God been called thus upon,  
And shall your Heart be hardned like a Stone?

28      *Truth is Conscience's Informer.*

You can't plead Ignorance, O *Youth* ! 'tis so ;  
You've very plainly heard what you should do :  
Your Sins will be of grievous Aggravation,  
If you don't quickly make a Recantation.  
Your Sins will be of a deep Scarlet Dye,  
And many Stripes prepared I espy,  
With which you must be beat, because that you  
Your Master's Will so perfectly do know ;  
But for to do the same you do refuse,  
And you poor *Conscience* wickedly abuse.  
You'll shew yourself a cursed Rebel now,  
If unto Christ with Speed you do not bow.  
Wilt thou thy Sins retain when thou dost hear  
How much against the Living God they are ?  
Wilt thou cast Dirt into his Blessed Face ?  
O tremble, Soul, and dread thy present Case !

*Youth.*

Now my good Days I see they will be gone,  
My inward Thoughts will ne'er let me alone.  
Ah, that I could but sin without Controul,  
And *Conscience* never more disturb my Soul !  
His bitter Gripes much longer I can't bear ;  
He's grown so resolute, no Hope is there  
But he'll prevail ; such Conflicts I do feel,  
My Courage now, and Resolutions reel.  
However, I'm resolv'd once more to try,  
And struggle hard to get the Mastery ;  
I cowardly will not acquit the Field,  
Nor at the second Summons will I yield :  
I'll make once more another stout Effay,  
Ere unto *Conscience* I will yield the Day.  
Ah, how can I my sweet Delights forsake,  
Without Resistance to the last I make ?

*Conscience*, although I sinful am, I see  
There's many Thousands worser far than me :  
No one can live, and from all Sin be clear,  
That I from *Truth* did very lately hear.

My

My Heart is good, though it is true that I  
Am overcome thro' human Frailty.

### Conscience.

O Reprobate! Dar'st thou thy Heart commend?  
Come, tremble, Soul, and it to pieces rend.  
Don't I most clearly in thy Heart behold  
Such horrid Lust, 'twould shame thee were it told?  
Vipers breed there, and many a Cockatrice,  
'The Spawn of ev'ry Sin and evil Vice.  
Like a Sepulchre foul thou art within,  
Nothing is there but putrifying Sin:  
Out from thy Heart all Evil doth ascend,  
And yet wilt thou thy filthy Heart command?



And dost thou think thy State so good to be,  
'Cause you do find many us bad as thee?  
You are so bad, if you from Sin don't turn,  
You must for Sin in Hell for ever burn.  
With haughty *Dives*, and such Wretches lie  
In endless Flames to all Eternity.

*Youth.*

Well, say no more ; if this be so, I must  
 Go unto *Truth* again, or I shall burst ;  
 My Heart will break, I clearly do discern,  
 I therefore now must yield, and also learn  
 What is my State by Nature ; that I'd know,  
 Come, *Truth*, I pray, will you this Favour show,  
 As to explain to me this Thing most clear,  
 For *Conscience* doth my Soul with Horror scare ?  
 Is he upright, O *Truth*, or is he wrong ?  
 I find Convictions in me very strong.  
 What is my State ? Declare it unto me,  
 And set my troubled Soul at Liberty.

*Truth.*

What *Conscience* speaks, O Young Man, is most right,  
 And vain it is longer with him to fight ;  
 Those he condemns by Light receiv'd from me,  
 Almighty God condemns eternally :  
 And God is greater than thy Heart, O Soul,  
 Who can enough thy grievous State condole !  
 If *Conscience* does its Testimony give,  
 That you in Sin and cursed Ways do live,  
 And that thou art an unconverted Wretch ;  
 If 'tis from hence, between you there's a Breach :  
 If this be so, as you it can't deny,  
 What would you do, if you this Night should die ?  
 If in this State you should this Life depart,  
 Undone for evermore, Young-Man, thou art !  
 As sure as is the mighty God in Heaven,  
 Against thy Soul the Sentence will be given ;  
*Conscience* from God his Power did receive,  
 And if you don't obey and him believe,  
 And do reject his Motions, 'tis all one  
 As if Christ Jesus you did tread upon :  
 Whilst he doth rule by Laws that are Divine,  
 'Tis Treason him to stop, or undermine.

And

And once again ; to shew thee thy Estate,  
You being, Young-Man, not Regenerate,  
No God, nor Christ have you ; 'tis even so ;  
And this indeed's the Sum of all thy Woe.  
God since the Fall became thine Enemy ;  
His angry Face is set most dreadfully  
Against thy Soul ; and that's a fearful Thing,  
Enough thy Pride with Vengeance down to bring.  
Each Attribute against thy Soul is set,  
And all of them also together met  
To make you ev'ry Way most miserable,  
Which Wrath for to resist, what Man is able ?  
He'll suddenly thy Soul to Pieces tear,  
And his Eternal Vengeance make thee bear :  
His Wrath it will upon thy Soul remain,  
'Till you by Faith are truly born again.

Youth.

This Doctrine which to me you do declare,  
It is enough to make a Man despair,  
And, *Spira* like, fear hard his flinty Breast,  
Till the poor Soul has lost Eternal Rest :



O *Spira* ! *Spira* ! Is my Case like thine !  
Forbid it, ye Immortal Powers Divine !  
For if 'tis so, I grant I am undone ;  
But God is gracious, and has sent his Son :

32 *The woeful State of Man by Nature.*

He's full of Bowels ; therefore hope do I  
He'll not on me his Justice magnify.  
He dy'd for all Mankind, and therefore He  
Surely won't act with such Severity,  
As to condemn unto eternal Flame  
Mankind, for whose Salvation here He came.  
Thro' Nature's Weakness we're misled to sin,  
By trivial Faults, when there's no Guilt within ;  
Which God, who is all merciful and mild,  
O'erlooks, as Parents do their only Child ;  
And so I trust he'll gracious be to me,  
In overlooking my Iniquity.

*Truth.*

'Tis true, God's gracious, yet he will not clear  
Those guilty Souls who don't his Justice fear.  
He's very gracious, yet is full of Ire ;  
And is to such like a consuming Fire.  
And tho' you please yourself with Hopes that He  
Will veil his Eyes from thy Iniquity,  
God is more pure, and of diviner Flame,  
To see Man sin, and not consume the same.  
Not the least Evil shall escape his Eye,  
Justice must punish with Severity :  
Fruitless and vain, poor *Youth*'s thy woeful State,  
Since little Sins are punish'd as the great.  
He sent his Son, 'tis true, for Souls to die,  
But many mis, and falsely do apply  
His precious Blood, therefore my Counsel take,  
Don't you too soon an Application make  
Of God's sweet Grace, nor our Redeemer's Blood,  
Until by you the Gospel's understood.  
Those who are whole, need no Physician have ;  
The sick and wounded Soul Christ came to save ;  
What dost thou judge thy present State to be ?  
How does it stand, and is it now with thee ?

*Youth.*

*Youth.*

I am a Sinner, and my Heart doth bleed,  
My sin-sick Soul doth a sweet Saviour need ;  
My Conscience tellis me that I am most vile,  
And grievously for Sin doth me turmoil.

*Truth.*

No Saviour can you have unless you do  
Resolve to leave your Sins, and let them go ;  
Not for your Wounds can there be any Cure,  
Till th' Causes are remov'd, which do procure  
And bring on you that Pain and bitter Smart,  
Which you cry out has feiz'd upon your Heart.

*Youth.*

My trembling Soul's amaz'd, and fill'd with Fear ;  
Another Way, O *Truth*, my Course I'll steer :  
For Ruin doth attend the Way I'm in,  
Whilst I do keep and hug my cursed Sin.  
There's scarce a Night which passes o'er my Head,  
But I dread much the making of my Bed :  
'Fore Morning comes, in the sad Depths of Hell,  
My Conscience therefore now doth me compel  
To bid adieu to all sweet Joy and Pleasure,  
To Lies and Fraud, and all unlawful Treasure.  
In Sport and Games I'll take no more Delight,  
But otherwisc, I'll pray both Day and Night.  
*Conscience* has overcome me with his Gripes,  
*Truth* follows him also with threat'ning Stripes.  
The Wall's broke down, the Old Man's run away,  
And *Conscience* follows close to cut and slay :  
He threatens too, he will no Quarter give,  
And ev'ry Thing before him seems to drive.  
Iust forced is in Corners for to fly,  
Where it doth hide itself most secretly :

And watches also, thinking for to get  
An Opportunity, once more to set



And fall on *Conscience*, which it doth disdain,  
'Cause *Conscience* says, Corruptions must be slain.  
I side with him, because I would have Peace,  
But still 'tis doubtful when these Wars will cease.

### Devil.

What Pity 'tis thy Sun shou'd set so soon,  
Or should be clouded thus before 'tis Noon !  
Shall Winter come before the Spring is past,  
And all its Fruits be spoil'd with one sad Blast ?  
Shall that brave Flower which doth seem so gay,  
So quickly fade, and wither quite away ?  
What Pity is't, that one so Young as thee,  
Should'st thus be brought into Captivity !  
Hark not to *Conscience*; for I dare maintain  
'Tis better for to hug thy Sins again.  
Consider well, advie, and thou shalt see  
My Ways are best; come, hearken unto me :  
I'll give thee Honour, Pleasure, Wealth, and Things  
Which prized are by Noblemen and Kings.

Let

Let not this Make-bait, with an angry Frown,  
Throw all thy Glory and thy Pleasures down.  
Let not sad Thoughts distres thy troubled Mind ;  
What Satisfaction can you have, or find,  
But that which floweth from this World alone ?  
'Tis I must raise thee to a sublime Throne.  
The Hell thou fearest may but be a Story,  
And Heaven also but a feigned Glory.  
If this don't startle thee, then speedily  
I will stir up some other Enemy.  
Old-man, rouze up, I charge you to awake,  
And swiftly too ; your Life and all's at Stake :  
And Mistres Heart, stir up your wilful Will :  
Is this a Season for him to sit still ?  
If unto *Truth* and *Conscience* he gives Place,  
Our Int'rest will, you see, go down apace.  
Judgment is gone already, and doth yield ;  
And Courage too, I fear, will quit the Field.  
Some Sins are slain, and in their Blood do lie,  
And others to strong Holds are forc'd to fly.  
As for Affection, he doth hold his own,  
Tho' *Conscience* doth upon him sadly frown.  
Remembrance will unto him trait'rous prove,  
If I his Thoughts from Sermons can't remove ;  
I'll make his Mind run after Things below,  
And raise up Trouble which he did not know :  
And will forget what lately he did hear,  
And then will cease his former Dread and Fear.  
If I can please his sensual Appetite,  
There is no Danger of a sudden Flight.  
His Breast is tender, apt to entertain  
The Sparks of Lust, which long he can't restrain :  
I'll blow them up, and kindle them anew,  
Then to Conviction soon he'll bid Adieu.  
New Objects I'll present unto his Sight,  
In which, I'm sure he can't but take Delight ;  
I have such hold of him, there is no Doubt,  
But I once more can turn him quite about.

His old Companions also I'll provoke  
 At's Doors again to give another Stroke ;  
 Their strong Enticements hardly he'll withstand,  
 They can, you see, his Spirit soon command.

*Youth's old Companions.*

How do you do Sir? What's the Reason we  
 Can't here of late enjoy your Company ?  
 It seems to us as if you were grown strange,  
 As if in *Youth* there were some sudden Change.

*Youth.*

I have not had the Opportunity ;  
 Besides, on me there doth a Burden lie,  
 Which doth depress my Spirits like a Load,  
 So that I very seldom go Abread.

*Companions.*

I war'nt, Sirs, 'tis Sin afflicts his Soul,  
 And he is just now going to turn Fool.  
 Come, come away ; to Age such Grief belongs,  
 Brave Mirth to Youth, and fine melodious Songs ;

Com-

Come, drive away these Thoughts with Pipe and Pot  
Sing and carouze till they are quite forgot.  
The lovely Strains of the well-tun'd Lute,  
Where Plays are acted, with thy Nature suit ;  
Come, go with us upon a brave Design,  
Which soon will clear that drooping Heart of thine.  
Come, gen'rous Soul, let thy ambitious Eye  
Such foolish Fancies and vain Dreams defy.  
Shall thy heroick Spirit thus give Place,  
To silly Dotage, to thy great Disgrace ?

### *Uitinus.*

The Young-man yields, being possest with Fears,  
Or they'd reproach him else with Scoffs and Jeers ;  
Till *Conscience* wakes, and stings in bitter Sort,  
Putting a Period to his jovial Sport.  
The Thoughts of Death, which Sickness does presage,  
Doth trouble him, he cannot bear the Rage.  
Nor inward Gripes of his enlightned Breast ;  
And therefore now again he thinks it best  
To hark to *Conscience*, whom he did refuse,  
And grievously did many Times abuse.

### *Conscience.*

Go mourn, thou Wretch, for sad is thy Condition ;  
Pour fourth amain the Water of Contrition ;  
Wilt thou appear to Men Godly to be,  
When all is nothing but Hypocrisy ?  
Wilt thou to *Truth* so often lend an Ear,  
And yet to Satan also thus adhere ?  
You had as good have kept your former Station,  
As thus to yield afresh unto Temptation :  
Go unto *Truth*, if God give space and Room,  
Before I do pronounce your final Doom.

### *Truth.*

Come, come, Young man, don't thy Convictions lose,  
But cherish them, and timely also choo'c

The

The one Thing needful, which alone is Good,  
 That God may wash thy Soul in Christ his Blood.  
 'Thy Soul is precious, and of greater Worth  
 'Than all Things else that are upon the Earth ;  
 For were it possible the World to gain,  
 And could you all its Pleasure here obtain ;  
 And in Exchange your Soul should lose thereby,  
 What would your Profit be, when you must die ?  
 When once thy Soul is lost, thou losest all ;  
 Oh ! that will be a very dismal Fall.  
 Dost thou not know what I of Hell declare,  
 What hideous Howlings of the Damned's there ?  
 How can't thou with devouring Fire dwell,  
 Or lie with Devils in the lowest Hell ?  
 Those who do in their nat'r al State remain,  
 Must live for ever in that restless Pain.  
 All Fornicators, Drunkards, and the Lyar,  
 Must have their Portion in the Lake of Fire,  
 With Thieves, Revilers, and Extortioners,  
 And such who are most vile Idolators :  
 The Proud, the Swearer, and the Covetous,  
 God doth pronounce on them the self-same curse.  
 And those who live in vile Hypocrisy,  
 Or do backslide unto Apostacy ;  
 Let such unto my present Words give Heed ;  
 Their Pain and Torment shall all Mens exceed.  
 What wilt thou do, or whither canst thou fly ?  
 Where can't thou hide from the great Majestie,  
 Who tries the Reins, and searches every Heart ?  
 Since Conscience says that thou most guilty art.  
 Condemned Soul, thou know'it that this is so,  
 And this moreover, I will plainly shew  
 Will come to pass as sure as God's above,  
 If from all Sin with Speed you don't remove,  
 So sure as you do live, when you do die,  
 To Hell you go to all Eternity ;  
 Except Repentance in your Soul be wrought,  
 With Vengeance thither you'll at last be brought.

In *Tophet*, that's exceeding large and deep,  
What damned Wretches Company must keep.  
O call to Mind what *Conscience* doth this Day  
Charge you withal, before you're swept away ;  
Lest you from him do hear no more at all,  
Till you into those scorching Flames do fall.  
What Mercy is't that *Conscience* strives so long,  
And his Convictions still in you are strong !  
O fear, lest Sin do fear your *Conscience* quite,  
And God also put out your Candle-Light !  
He'll give you up unto a Heart of Stone,  
As he in Wrath hath served many a one ;  
Then to repent it will be much too late ;  
Such is the Danger of a lapsed State.  
Therefore take Heed, and don't this Work delay,  
Nor put it off until another Day :  
Thy Days on Earth, alas ! will be but few ;  
They fly away like to the Morning Dew :  
Like as the Clouds and Shadows swiftly flies,  
Or Dew doth pass so soon as Sun does rise,  
So fly thy Days, thy golden Months and Years,  
Much like the Blossom which most gay appears,  
It on a sudden fades, and does decay ;  
So Youth does often whither quite away :  
Thy Age unto the Spring thou dost compare,  
And to the Flowers that appear so rare.  
The Flower withers, and hangs down his Head,  
Which curiously of late so flourished ;  
The Meadows, clad in glorious Array,  
Are soon cut down, and turned into Hay ;  
Like *Jonah's* Gourd, which sprung up in a Night,  
And perished as soon as it was Light ;  
Or like a Ghost, which quickly passeth by,  
Or Weaver's Shuttle, which he maketh fly ;  
Or as a Ship, when she is under Sail,  
So swiftly runs her Course with a full Gale.  
So are thy Days ; they in like Manner fly.  
How many little Graves may'st thou espy !

Come,

Come, measure now thy Days, and see their Length;  
 Number 'em not by Years, by Health nor Strength;  
 O ! these uncertain Rules you must refuse,  
 Tho' 'tis the general Way which most Men use :  
 They think to live till they old aged are,  
 'Cause their Progenitors long-lived were.  
 This Rule from Truth, you see does greatly vary ;  
 And sound Experience sheweth the contrary.  
 You hear the Things which you should reckon by ;  
 Things swift in Motion, gone most speedily.  
 Thy Life's uncertain, *Youth*, 'tis but a Blast ;  
 Thy Sand is little, long it will not last :  
 Thy House, tho' new, yet it is very old ;  
 Gone to Decay, and turning into Mould.  
 You're born to die, and dead also you were,  
 Before you liv'd, or breathed in the Air ;  
 And die you must, before that live you do,  
 Except you die to live, as I do show.



Thy dreadful Ruin, Soul, is very nigh,  
 Unless thy Tears prevent it speedily.  
 What is thy Purpose now ? What's in thy Mind ?  
 Which Way dost think to take, how art inclin'd ?

*Youth.*

Youth.

Thy Ways, O *Truth*! I am resolv'd to run,  
And never more to Sin and Folly turn.  
I tremble at the Thoughts of Death and Hell ;  
My Soul is wounded, and my Wounds do swell.  
I'll beg of Jesus Christ I may obtain  
Some healing Med'cine to remove my Pain.  
No rest can I, save in my Duty find,  
I unto Pray'r am very much inclin'd.  
God will, I hope, these latter Sins forgive,  
Since I more Godly do intend to live ;  
And so resolve to watch, and take such Care,  
That Satan shall no more my Soul ensnare.

Vicinus.

He from this Day becomes a great Professor,  
Though far from being yet a true Possessor :  
Christ he has got into his Mouth and Head,  
And not internally rais'd from the Dead ;  
But in Old *Adam* still he does remain,  
Not knowing what 'tis to be born again.  
When Satan sees it is in vain to strive,  
The Soul into its former State to drive,  
But that it will forsake its Wickedness,  
And the sweet Truth of Jesus Christ profess ;  
He yields thereto, resolving secretly  
To blind his Eyes in close Hypocrisy,  
And so appear under a new Disguise,  
Most subtilly the Soul for to surprize ;  
Persuading him the War which he doth find  
Continues daily in his troubled Mind,  
Is saving Grace, against Iniquity,  
Which has prevail'd, and got the Victory,  
When it is common Grace (we do so call)  
And not the Grace that's supernatural.

Here

Here he doth Rest, and seems to be at Ease,  
When all is done his Conscience to appease.  
But I'll give Place to this Religious Youth,  
To hear Discourse between him and the Truth.

### Youth.

Oh ! happy I, and blessed be the Day  
That unto *Truth* and *Conscience* I gave way :  
I would not be in my old State again,  
Might I thereby a Thousand Worlds obtain.  
From Wrath and Hell my Soul is now set free ;  
For I don't doubt but I converted be.  
The Word with Power so to me was brought,  
A glorious Change within my Soul was wrought.

### Truth.

Young-man, take heed, lest you mistaken are ;  
Conversion's hard : It is a Thing so rare,  
That very few that narrow Passage enter,  
Tho' for that Way there's Thousands do adventure.  
Yet miss their Mark : For all their inward Strife,  
They fall far short of the New Creature, Life.  
Come, let me hear your Grounds, or Evidence,  
For I don't like your seeming Confidence ;  
I doubt you're still under the Almighty's Curse,  
And that your Case is bad, if not much worse  
Than 'twas when you did no Profession make ;  
But did your Swing in all Profaneness take.  
The *Pharisee* was a Religious Man,  
Yet nearer Heaven was the *Publican* ;  
If short in Christ, you fix or fastned grow,  
'Twill be your Ruin and your Overthrow.

### Youth.

What do you mean ? This Doctrine's too severe,  
For all may see that I converted are :  
But if my Grounds you are resolv'd to weigh,  
I'll quickly tell you what I have to say :

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And the first Ground which I resolve to bring  
On this Behalf, to clear and prove the Thing,  
Is from Conviction which I have of Sin,  
Which once I hugged, and delighted in.

**Truth.**

Poor Soul, alas ! this Reason soon will fly,  
For most do so their vile Iniquity.  
They are convinced by their inward Light,  
That Sin is odious in *Jehovah's* Sight,  
But yet vile Sinners are nevertheless,  
They don't one Drachm of Saving Grace possess.  
King *Pharaoh*, *Esaū*, yea, and *Judas* too,  
All were convinced of their Sins you know ;  
That they were Saints there's no Man doth believe,  
For all those Three the Devil did deceive ;  
And has deceived you, as I do judge ;  
Unless you do some better Reason urge  
To prove Conversion in your Soul is wrought,  
I do declare your State is very naught.  
How many Men under Conviction lie,  
Yet never born again until they die !  
What hast thou else to say, or to produce,  
Since slight Convictions are of little Use ?

**Youth.**

I do not only see my Sin, but I  
Do mourn and grieve for Sin continually :  
And those which do so mourn, they blessed are,  
Don't you also the self-same Thing declare ?

**Truth.**

Nay, hold a Season ; thou may'st weep a'main,  
Yet still in thee may many Evils reign.  
You may lament for Sin, as many do,  
Because of Shame, and anxious Pain and Woe,  
Which now it brings, and leads unto i' th' End ;  
And that because thereby you did offend

The

The Living God, and wound your Saviour, who  
Did for your sake such Torments undergo.  
Mourn more for th' Evil which doth come thereby,  
Than for the Evil which in it doth lie :  
This Ground is weak, for *Esau* it appears  
Did mourn and weep, and let fall bitter Tears ;  
And yet you know that *Esau* was prophanie,  
And far was he from being born again.

*Youth.*

But I go farther yet; I do confess  
My horrid Evils, and my Guiltiness.  
If I confess my Sins, as I have done,  
God he is Just, and is the faithful One,  
Who will my Sins forgive, and pardon quite ;  
He'll blot them out of his most precious Sight :  
This being so, What Cause then can you see,  
But that I'm turn'd from my Iniquity ?

*Truth.*

This will not do, 'tis not a certain Ground ;  
Some do confess their Sins with Hearts unsound ;  
When *Pharaoh* saw the Judgment of the Hail,  
His Heart began then greatly for to fail :  
I've sinn'd this Time, the Lord is just, said he,  
I and my People also wicked be.  
Tho' *Pharaoh*, *Saul*, and *Judas* each of them,  
God did reject, and utterly condemn ;  
Yet these, when under Wrath, are forc'd to cry,  
Lord, we have sinn'd, their Conscience so did fly  
Into their Faces, that it made them quake,  
And unto God Confession strait to make.  
Confession also may be made in Part,  
And not of ev'ry Sin that's in the Heart.  
Men may confess their Sins, and their great Guilt,  
Who the dire Nature of it never felt;

Confess

Confess their Sins in their Extremity,  
When *Conscience* pinches them most bitterly ;  
Confess their Sins which they committed have,  
Yet don't intend those cursed Sins to leave.

### Youth.

But I confess, and also do forsake,  
Therefore my State you very much mistake.  
Those who confess, and do their Sins forego,  
God will to them his precious Mercy show :  
Therefore don't trouble me, 'tis very plain,  
I for my Part am truly born again.

### Truth.

In this also you may deceived be,  
Men may forsake all gross Iniquity,  
Yet in their Souls may some sweet Morsels lie,  
Which they may hug, and keep close secretly.  
If the least Sin thou dost forsake aright,  
All Sins would then be odious to thy Sight.  
Judgment and Reason may your Sins oppose,  
And utterly with them refuse to close.  
Yet may thy Will and thy Affections join  
To favour still, and love those Sins of thine.  
If Sin's not out of the Affections cast,  
Thou wilt appear an Hypocrite at last ;  
If Sin's i'th' Will and the Affections found,  
'Tis a true Sign their Hearts are quite unsound.  
Like to the Seamen some Professors do,  
Who over-board some Goods are forc'd to throw,  
When they do meet with Storms and windy Weather,  
Lest all their Goods and Ship do sink together.  
When in the Soul great Storms and Tempest rise,  
The Devil then may subtilly advise  
The Soul to throw some of his Sins away,  
To make a Calm, that so thereby he may

Persuade

Persuade the Soul the Danger is quite gone,  
 And that the Work in him is fully done.  
 'Tis not enough therefore some Sins to leave,  
 But ev'ry Sin must of yourself bereave,  
 And cast o'er-board, yea, and that willingly,  
 Or else you'll sink to all Eternity :  
 Nor by Constraint, as Conscience doth compel,  
 As some are forc'd to do, who like it well,  
 Who leave the A&t, but love it to retain,  
 Such leave their Sins, but yet their Sins remain.

**Youth.**

These are hard Sayings which you do relate,  
 And I indeed should question my Estate,  
 Wer't not for other Grounds, and Reasons clear,  
 By which I know that I converted were.  
 Sir, there's in me a very Glorious Change,  
 Most Men admire it, and do think it strange  
 That one who lately did but scoff and jeer  
 Those Men and People which I now do hear,  
 And follow'd Vice, and ev'ry Vanity,  
 Should on a sudden thus reformed be ;  
 And utterly myself also deny  
 Of my sweet Joys, and former Company.

**Truth.**

From outward Filthiness a Man may turn,  
 And not be chang'd in Heart when he has done.  
 An outward Change in Men there may be wrought,  
 When that their Hearts within are very naught.  
 The Swine that wallows in the Mire now,  
 May wash'd be, and still remain a Sow.  
 Persons may cleanse the Outside of the Cup,  
 And Dogs may spue their nasty Vomit up,  
 But yet do keep their beastly Nature still,  
 And ere a while they plainly shew it will.

Many Professors fall away, and die,  
 For want of being changed thoroughly ;  
 The *Pharisee* was chang'd, he did appear  
 Indeed, as if a precious Saint he were.  
 He differ'd quite from the poor *Publican* ;  
 He thought himself a far more happy Man :  
 But all this was in Shew, and not in Heart ;  
 He therefore had in Christ no Share nor Part :  
 Except your Righteousnes does his excel,  
 You in no wise shall in God's Kingdom dwell.  
 Old *Herod* will reform in many Things.  
 When once he finds his Conscience bites and stings.  
 To hear *John Baptist* also was he led,  
 Yet afterwards depriv'd him of his Head.  
 So far this seeming Saint was turn'd aside,  
 That he also our Saviour did deride :  
 And then his Men of War set him at naught,  
 Whilst Accusations they against him brought.



*Simon the Sorcerer* also you read,  
 Was hanged so, he gave great Care and Heed  
 To *Philip's* Preaching ; yea and suddenly  
 He leaves his Witchcrafts and his Society.

But

But was a cursed Caitiff all the While,  
 Like a Sepulchre painted, inward vile.  
 Another Man in Shew, 'tis like thou art,  
 Yet not made New, and changed in thy Heart ;  
 Men in thy Life may no great Blemish spy,  
 Yet in thy Breast much Rottenness may lie.  
 Towards all Men thy Conscience may be clear,  
 Conscience so far for thee may Witness bear,  
 That you in Morals it may not offend,  
 Yet unto God it may not you commend ;  
 But otherwise it in your Face may fly,  
 And you condemn for Sin continually.  
 Therefore, O Young Man, if you look about,  
 Of your Conversion you have cause to doubt ;  
 Satan so greatly may your Heart deceive,  
 That not one Drachm of Grace thy Soul may have,  
 Which saving is, and of the purer Kind,  
 For that, alas ! there's very few do find.

### Youth.

But I am call'd of God, and do obey  
 The Voice of *Truth* and *Conscience* ev'ry Day,  
 God's called Ones, I'm sure, you can't deny,  
 But they are such whom He doth justify.  
 Wherefore 'tis clear, and very evident,  
 That Grace alone hath made me penitent.  
 My Heart is sound, my Graces true also,  
 My Confidence there's none shall overthrow.

### Truth.

Thou seem'st too confident, 'tis a sad Sign :  
 For Fears attend where saving-Grace doth shine.  
 I tell the, *Youth*, that many called be,  
 But few are chosen from Eternity.  
*Judas* was call'd, and did obey in part,  
 And yet he was a Devil in his Heart.  
 There is an outward and an inward Call,  
 The latter only is Effectual.

There-

Therefore you must produce some better Ground,  
 For this don't prove that your Conversion's sound ;  
 But that thou may'st stick fast still in the Birth,  
 Or prove Abortive when thou art brought forth.  
 'Tis rare, O Youth, for to be born anew,  
 And hard to find out when the Work is true,

### Youth.

Though it be so, what Cause have I to fear,  
 When that my Evidences are so clear ?  
 I do believe, and trust in God through Faith,  
 And he which doeth so, the Witness hath  
 Within himself, and shall assuredly  
 Be saved also when he comes to die,

### Conscience.

Thou may'st believe, as most of People do,  
 And yet to Hell at last thy Soul may go.  
 The Faith of Credence it is like you have,  
 Which cannot quicken, purify, or save.  
 Some *Jews* believ'd in Christ, you also find,  
 Yet to their Lusts their Hearts were then inclin'd,  
 And out of Satan's Kingdom were not freed,  
 Nor made Disciples of the Lord indeed.  
*Simon* the Sotcerer, he did believe,  
 Yet did his Soul no saving Grace receive.  
 The stony Ground with Joy receiv'd the Seed,  
 And for a Time brought forth, as you may read,  
 And yet their Hearts they were but Hearts of Stone,  
 Their Faith 'twas temporary, soon 'twas gone.  
 The Devils do believe as well as you,  
 Yea, and confess that Jesus they do know :  
 They tremble also, when some Men can't say  
 They ever did unto this present Day.  
 Such Faith as Devils have, most Men obtain,  
 Which only serves to aggravate their Pain.

If on a Death-bed Conscience do awake,  
'Twill cause 'em then to tremble and to quake,  
And roar like Devils, when they do espy  
The dreadful Wrath of that great Majesty  
Whom they offend, and against purest Light  
And Knowledge too most wickedly did slight.  
This Faith will serve their Grief to aggravate,  
But not to help them out of that Estate ;  
'Tis easy to believe that Christ did die,  
But hard his Blood in Truth for to apply.  
Men may raise up the Dead to Life again,  
As easy as true saving Faith obtain,  
By their own Power and inherent Skill ?  
Nothing obstructs it more than Man's own Will :  
Until Almighty Power makes it bend,  
'Twill not to Grace nor Jesus condescend.  
That Pow'r which rais'd up Jesus from the Dead.  
Works Faith in Saints, whereby they're quickened,  
The precious Faith, the Faith of God's Elect,  
As 'tis a Grace, and gloriously bedeckt  
With other Graces, so 'twill never grow  
But in the honest Heart, where God doth sow  
This blessed Seed, which like a Garden pure  
Doth yield its Fruits to th'last, you may be sure ;  
And when this Faith is wrought in any Soul,  
It throws down Self, and wholly then doth roll  
On Jesus Christ, that most beloved One,  
On whom it rests and doth depend alone :  
If God hath wrought this precious Grace in thee,  
Sin thou dost hate, yea, all Iniquity ;  
And Lust doth not predominate and reign,  
If thou by Faith are truly born again.  
Christ thou exaltest as he's Priest and King,  
And as a Prophet too in ev'ry Thing ;  
He does in thee wholly the Scepter sway,  
And thou art govern'd by him ev'ry Day,  
Sin can't prevail, such is thy happy Case ;  
If thou hast gotten this victorious Grace ;

It purges and doth purify the Heart,  
Wholly renewing thee in ev'ry Part.  
Men by its Fruits true Faith may come to know,  
And by their Works the same also do show.  
What Faith is thine ? what think'st thou now of it ?  
I greatly fear 'twill prove a Counterfeit.  
Examine thy Estate, and take good Heed  
To close with Jesus Christ, and that with Speed ;  
For as the Body without the Spirit's dead,  
The same of Faith you know is also said ;  
Without Obedience doth thy Faith attend,  
You'll notwithstanding perish in the End.

## Youth.

I am obedient, and I am free to join  
In Fellowship with Saints, such Faith is mine :  
I willing am to do, as to believe,  
The Devil therefore can't my Soul deceive.  
The many Pray'rs I make both Day and Night,  
Do doubtless prove that my Conversion's right.

## Truth.

I tell thee, Soul, Men may do more than this,  
And yet they may of true Conversion miss ;  
God's Ordinances many do obey,  
And Members of his holy Church are they.  
And Privileges of it seem to share,  
As if that they converted truly were ;  
They may discourse, and seem to be devout,  
And may not be discerned, nor found out ;  
They with the Flock may walk, lie down and feed,  
And so remain till many Years succeed :  
Nay, not discover'd be until they stand  
Among the Goats, at Jesus Christ's Left hand.  
The Foolish Virgins join'd themselves with Wise,  
And for to meet the Bridegroom did arise  
It When their Profession was but meer Out-side,  
Who did no Oil, or saving Grace provide.

Many great Preachers, and Disputers too,  
 Christ will not own, or any Favour shew.  
 'Tho' in his Name they mighty Works have done,  
 He'll say to them, Ye wicked ones be gone.



I know you not; therefore be gone from me,  
 All you vile Workers of Iniquity.  
 You often say you seek the Lord in Pray'r,  
 That you may do, and let fall many a Tear,  
 And yet not be in a converted State,  
 For many seek with Tears when 'tis too late.  
 Others, like Seamen in a Storm do cry,  
 When Conscience doth rebuke them bitterly.  
 And some under Afflictions cry and howl,  
 And grievously their State do then condole;  
 They Promises and Resolutions make,  
 That they such Courses will no longer take:  
 But when the Storm and the Affliction's o'er,  
 They are as bad, nay, worser than before.  
 Some pray in Form, and others pray by Art,  
 And some to mend the Badness of their Heart:  
 Their Hearts are wounded, and then speedily,  
 Their Pray'rs to heal it they do strait apply.

They

They sin by Day, but pray when it is Night,  
Then sin again, but Pray'r doth heal it quite ;  
And so that Way poor Conscience they beguile,  
They silence him, yet Sinners all the while.  
Their Pray'rs, alas ! can't wash their Filth away,  
Tho' they do nothing else both Night and Day.  
'Tis on their Pray'rs they rest and do depend,  
Which, like a broken Staff, will fall i'th' End.  
A Saint at Pray'r no Ease nor Rest can gain,  
Unless Christ's Blood thereby he doth obtain ;  
And Grace also his Sins to mortify,  
For Christ, as well as Pardon he doth cry :  
But otherwise it is with most of Men,  
They cry for Pardon, and do also then  
In their vile Hearts regard Iniquity ;  
And for this Cause God doth their Suit deny.  
Their Prayers are to God Abomination,  
Whilst they do hide and cover their Transgression.  
Some out of Custom do perform their Pray'r,  
Not out of Conscience, nor from Godly Care :  
And others also for Vain-glory sake,  
Like *Pbarisees* they many Prayers make.  
In Sight of Men, in Publick such will pray,  
But in the Closet little have to say.  
They with their Mouths and Tongues much Kindness  
Fixing their Hearts on earthly Things below. (show,  
'Tis for the Heart that Christ doth chiefly call,  
And it is Reason he should have it all ;  
For he the same did purchase very dear ;  
Yet Satan has the chief Possession there.  
God at the Door, and in the Porch doth stand,  
While Satan may the bravest Room command.  
They'll ope' to him, and keep *Zehovah* out,  
And yet in Pray'r they seem to be devout.  
Some kneel to pray as soon as they arise,  
And think such Pray'rs for Sin a Sacrifice ;

Rise up, and to their Looking glass repair,  
And pride themselves in Dress and Fashion there.



Whoever prays, and prays not fervently,  
In Faith, in Truth, and in Sincerity,  
Their Pray'rs are Sin, and God will not them hear,  
Nor mind their cry when they to him draw near :  
'Tis not enough a Duty for to know,  
But how also each Duty you shou'd do.  
For Men may Pray, Read, Hear, and Meditate,  
And yet be in an unconverted State.  
They outwardly may many Truths profess :  
But not in Heart the Pow'r of them possess ;  
The Letter of the Law keep as the Shell,  
Yet feed on Husks, and want the true Kernel.  
The Young-Man which to Jesus Christ did run,  
He many Things as well as you had done,  
And yet fell short, as you now plainly see,  
Of the chief Part of true Christianity.  
What say you now, O Youth ! Do you not fear,  
That you by Satan much deceived are ?  
Have you no *Dalilab*, which secretly  
Doth in your Heart, or in your Bosom lie ;

Which

Which will at last thy precious Soul betray,  
And leave thee to thine Enemy a Prey ?  
So *Sampson* was of old entic'd aside  
To his own Ruin by his treach'rous Bride.  
Don't you to Sin some secret Love retain ?  
If it be so, you are not born again.  
*Conscience*, I fear, and God's restraining Grace,  
Has only stopt you in your former Race  
Like to a Dog that's kept up by a Chain,  
So *Conscience*, often does from Sin restrain ;  
But if the Chain should slip, then loose he goes,  
And presently his churlish Nature shows.  
To your own Righteousness O do not trust,  
I fear you do ; come, speak, or *Conscience* must.  
Don't you conclude, God is oblig'd to you,  
Since you have let so many Evils go,  
And are so holy here of late become ?  
Are not your Duties set up in the room  
And place of Christ ? O see you do not make  
A Saviour of your own for Jesus' sake !  
Did ever Sin sinful to you appear,  
And, as 'tis Sin, to it great Hatred bear ?  
Would you not sin, were there no Hell of Pain ;  
Because you know the Lord doth it disdain ?  
Rather, is't not thro' Fear of Punishment,  
You thus begin of late for to relent ?  
Or, doth there not some carnal, base Design  
Move thee so far unto God's Truth to join ?  
Is not thy End to get a Name thereby,  
Or only done *Conscience* to satisfy ?  
Or done too free thee from Reproach and Shame,  
Which Sin doth bring upon a Person's Name ?  
Hast not it done, and wisely cast about  
Such Ways for to prevent a Bankrupt ?  
Or done for to augment thy outward Store ?  
Or save thy Stock, and add unto it more ?  
For riotous Living, which attends thy Age,  
Consumes apace, and Want it doth presage.

Come, speak, O *Youth* ! and be thou not unfree  
 To let me understand how 'tis with thee.  
 Come, call to mind, what thou hast heard of late,  
 And thereby judge of this thy present State.

### *Youth.*

I do not see but my Condition's good,  
 I have such Hope and Faith in Christ's dear Blood.  
 Tho' many Imperfections I do see,  
 Yet God is gracious, and will pardon me ;  
 For there are many Failings in the best,  
 What is amiss I'll mend; and so I rest.

### *Truth.*

Thy Hope will fail, like to a Spider's Web,  
 Thy Flood of Confidence will have its Ebb ;  
 If you prove guilty of those Things that I  
 Did unto thee so lately signify,  
 Thy Sports will not be like the Sports of those  
 Which God for Children to himself hath chose.  
 And since you are so loth for to be try'd,  
 Fearing you should also some Evils hide,  
 To Conscience, I'll appeal, you have done Wrong  
 To stop his Mouth, and hinder him so long ;  
 He's so enlightned now, he can declare  
 As much as we at present need to hear.  
 He'll speak the Truth, and his Opinion too,  
 And nothing will he hide which he does know.  
 If unto him you do attend with Care,  
 No other Need of Witnesses is there :  
 If he, O Young Man, be but on your Side,  
 And is your Friend, you need none else provide ;  
 But if against you, and does prove your Foe,  
 With Vengeance then be sure down will you go :  
 But if you will not hear what he shall say,  
 He'll make you tremble at the Judgment Day.  
 Conscience, I do, i'th' Name of the great King  
 Require you forth your Evidence to bring

Against

Against this Man ; accuse, or set him free,  
 According as you find his State to be.  
 Stand up for Jesus Christ, your Sovereign Lord,  
 And judge for him as he doth Light afford.  
 Be not deceiv'd by Lust a Bride to take,  
 But judge by Law, Christ's Honour lies at Stake.  
 For to speak home and loud have you forgot ?  
 Is he converted now ? or, is he not ?  
 What do you say, your Testimony give ;  
 Is all Sin dead, or doth there any live ?  
 Is he new born, and chang'd in every Part,  
 Or is't in Shew only, and not in Heart ?  
 Come, speak your Mind, you are oblig'd thereto,  
 For 'tis an Office, Heaven's appointed you ;  
 That Sinners may have nothing left to say,  
 When God shall try each Soul i'th' Judgment Day.

### Conscience.

Sir, say no more, I am at your Command,  
 And you shall hear how Things at present stand.  
 He hath, O Truth, almost deceived me,  
 By's late Pretences unto Sanctity ;  
 But having now afresh receiv'd more Light,  
 I must declare he was a Hypocrite.  
 He's not renew'd or truly born again,  
 Which I to you shall clearly now explain.  
 For, first of all, his Faculty call'd Will,  
 That is perverse, and very wicked still ;  
 Though I stir up to Goodness ev'ry Hoar,  
 Will doth oppose it with his greatest Pow'r.  
 He'll never pray in private Day or Night.  
 But I must force him to't with all my Might ;  
 The old Man is not slain, I do espy,  
 But has much Favour shewn him secretly.  
 Although I force him into Holes to run,  
 Yet he doth nourish him when all is done.  
 His Love and his Affections are for Sin,  
 And so in Truth they ever yet have been.

He's troubled more at Sin because of Guilt,  
Than at the Odium of its cursed Filth.  
When he's Abroad among Religious Men,  
Precise and zealous he is always then ;  
But when amongst such who Ungodly be,  
He suits himself to their vile Company.  
Some Sins are left which Men condemn as gross,  
Yet one he hugs, and keeps it it very close :  
Lust doth bear Rule, and much predominate,  
And he on it doth love to ruminante.  
Pleasant to him is all it's secret Charms,  
And Thought of private Lusts his Spirits warms :  
Tho' he may others outwardly rebuke,  
And like a Saint most gravely seem to look ;  
'Tis Shame and outward Fear doth him restrain,  
Or else the Act he would commit again.  
If he from outward Blots can keep his Name,  
That Saints can't him accuse, or justly blame,  
He's satisfy'd, and very well content,  
Tho' to his Peace I never gave Consent,  
Speak he doth oft times unto his poor Soul,  
And scarce will suffer me him to controul.  
When I sometimes do catch him in a Lie,  
And do reprove him for Hypocrify,  
To stop my Mouth, he vows he will with Speed  
Amend what is amiss, and take more Heed :  
Nay, more than this of him I cou'd relate,  
Shewing you how you've hit his present State,  
But that he will not suffer me to speak ;  
He blinds my Eyes, and so I might not rake  
Into his Heart and Life, lest he thereby  
Meet with great Shame for his Iniquity.

### Truth.

Conscience, forbear, you need not to enlarge,  
If you do lay these Things unto his Charge,  
His Soul's undone. The Gospel he'll profess,  
But still remain i'th' Land of Bitterness.

Is this the Saint that seemed so precise,  
And did appear God's Statutes much to prize ?  
A Saint in Shew, a Devil in his Heart,  
And must with Devils also have a Part :  
The Day is coming, and is very near,  
When Hypocrites shall be surpriz'd with Fear ;  
The everlasting, burning, fiery Lake  
Is made more hot on purpose for his Sake.  
But since you are not seal'd, nor I yet gone,  
Before we leave him quite, do you go on ;  
Let us pursue him still, for who doth know,  
What God may yet upon his Spirit do ?  
If God grant him one Dram of saving Grace,  
That will yet do, though 'tis a doubtful Case  
Whether or no God will his Grace afford  
To such as he, who thus offends the Lord ;  
For such whom Satan doth this Way deceive,  
'Tis hard to bring them truly to believe.  
He never was convinced thoroughly  
Of Sin, and of his nat'ral Misery :  
His lost Estate he truly never saw,  
Nor what it is for to transgress God's Law ;  
Now he's undone thereby : he never knew  
Not what for Sin Original was ever due.  
He never saw the great Necessity  
Of Jesus Christ ; he never did espy,  
But on false Bottoms he has built, 'tis clear ;  
I do conjure you therefore to declare  
Him utterly unclean from *Top to Toe*,  
And let him understand you are his Foe.  
The Plague is in his Head, and no Place free,  
But in his Heart it rages desperately.  
Launce him then to the quick, and make him feel  
Such heavy Blows, as may cause him too reel,

**Conscience.**

Come, come, O Young Man, listen unto me,  
I will no longer thus deceived be.

## 60 *The cruel Gripes of Conscience.*

I from God's Word Commission have anew,  
To tell thee what is like for to ensue ;  
For all thy Hoqes and seeming godly Show,  
Thou art a wretched Sinner, thou dost know.  
Dost think on *Conscience* to commit a Rape,  
And yet God's dreadful Vengeance to escape ?  
Dar'st thou again, under a new Disguise,  
Encounter with those former Enemies ?  
You are the same, I'm sure, although you have  
Changed your Coat poor Mortals to deceive.  
Ungodly Wretch, dost thou not dread my Name ?  
I'm come once more against thee to proclaim  
A second War ; and to declare also  
God's still thy Enemy, and bitter Foe  
His Sword is whet, his Bow he'll also bend,  
To cut down those that do like thee offend.  
Nought he hates more than vile Hypocrisy,  
And from his Presence, *Youth*, thou canst not fly.

### *Youth.*

*Conscience* be still, tho' I a Sinner be,  
There's none doth know it now, but only thee.

### *Conscience.*

Deceived Soul ! Doth none know it but I ?  
Where's the Great GOD ? Is he not also nigh ?  
Dost think, vain *Youth*, the interposing Cloud,  
From God's all-searching Eye, can be a Shroud ?  
Or dost thou think God's Seat is so on high,  
That he cannot thy inward Thoughts espy ?  
None knows but me ! Know'st thou not who I am ?  
Have I not power to accuse and damn ?  
Should I be still, it would be a sad day,  
Unless thy Sins were purged clean away.  
And whilst I speak, and thou dost stop thine Ear,  
Nothing but Wars and Tumults thou wilt hear.  
I'll never side with thee, nor take thy Part,  
Whilst horrid Guilt remains in thy base Heart.

Nor would I mind thy Flattery or Frown,  
Were thou the highest Prince of great Renown  
That ever did on Earth a Scepter sway,  
Before thy Face I would thy Evils lay :  
For where I am an Enemy indeed,  
I'll plague that Heart until I make it bleed.  
Whate'er you think, or speak, or act, or do,  
Of it, poor Soul, I very well do know :  
Thy secret Lust, and what is done i'th' Night,  
Which thou ashamed art should come to Light :  
I then am nigh, and know it very well ;  
Nay, more than this, I am resolv'd to tell :  
I unto thee shall prove an Enemy,  
When thou art brought into Adversity ;  
When painful Sickness comes, then thou shalt see  
Death flying swift to make an End of thee.  
All-conqu'ring Death will not regard thy Strength,  
But will convey thee to the Grave at length ;



So Sampson stout he brought unto the Ground,  
And Alexander great his Dart did wound.  
Then my black Bill against thee will be large,  
For then against thee I will bring a Charge.

Which

## 62 Dreadful Nature of a guilty Conscience.

Which will like Ashes make thy Visage look,  
And wound thy Soul as if a Knife was struck  
Into thy very Heart, and make the mourn,  
And curse the Day that ever thou wast born.  
I'll make thee clearly understand i'th' End,  
What 'tis, vile Sinner, *Conscience* to offend.  
Hearken again, for I have more to say ;  
When this Life's ended, there's another Day.  
Look now about thee, *Youth*, for there's to come  
The black, the dark, the dreadful Day of *Doom*.  
When thou dost die, I'll bite and sting thy Soul,  
Whilst burning in the Flames it doth condole  
Its damned State for yielding unto Sin,  
Which has alone the Ruin of it been.  
And also when i'th' Judgment-Day you stand  
Among the Goats at Jesus Christ's Left-hand,  
Thy dreadful State and Trial there to hear,  
Then I against thee straitway must appear ;  
Yea, and shall speak more plain than now I can,  
Because I'm clouded by the Fall of Man ;  
And am by Satan oftentimes misled,  
So that I'm quite unable rendered  
A true and right Decision to make,  
He so beguie's me that I do mistake,  
And a wrong Judgment oftentimes retain  
'Till *Truth* sets me into the Light again.  
But Satan then shall no more Power have,  
Man's wretched sinful Heart for to deceive ;  
I in that Day shall you provoke and urge,  
For to confess with Shame before the Judge.  
Thy evil Lust and close Hypocrisy,  
Unto thy own eternal Misery ;  
I shall accuse thee so in that Great Day ;  
Young-Man, thou shalt not have one Word to say,  
Thy inward Parts so open'd then shall be,  
That nothing shall be hid i'th' least from me ;  
And I before the dreadful Judge shall shew  
All secret Things that ever you did do.

And

And in your Face so fiercely also fly,  
That you with Horror shall be forc'd to cry,  
Guilty, Guilty, O Lord ; then you must hear  
The dreadful Sentence which no one can bear,  
Go, Go, ye Cursed ; that's a Word of Ire ;  
And you must down into eternal Fire,  
Where Hypocrites and Unbelievers lie,  
Broiling in Pain to all Eternity.  
And as the Fire evermore will burn,  
And thou from thence shall never more return,  
So also I shall then afflict your Soul,  
Whilst thou in scalding Sulphur Flames dost roll ;  
I, like a Worm, or Serpent then will bite,  
And gnaw thy Soul, thou cursed Hypocrite.  
Those inward Stings which always thou wilt find,  
Or cruel Gnawings in thy tortur'd Mind,  
Will then increase, and aggravate thy Woe,  
In such a Sort, there is no Tongue can show.  
You then will think how you did me abuse,  
And my good Counsel utterly refuse ;  
Your base Delays, and Put-offs you'll repent,  
And that your Time so foolishly you spent ;  
That you for Love which unto Lust you bore,  
Should loose your Soul, and that for evermore.  
To think how near you were to your Salvation,  
Will prove another grievous Aggravation,  
To bid so fair for Heaven, yet to miss,  
What greater Trouble can there be than this ?  
To see the Ship i'th' Mouth o'th' Haven lost,  
That doth, ye know, perplex the Merchant most.  
I'll tell you also how you wilfully  
Brought on yourself that dreadful Misery ;  
And how I did to you oft-times declare  
The bitter Torments which you then must bear ;  
And what your Pride and Lust will bring you to,  
If you did not resolve to let them go.  
Ah ! thou wilt see that thou art quite undone,  
And how all Hopes for evermore are gone.

Thoughts

## 64 Dreadful Nature of a guilty Conscience.

Thoughts of these golden Seasons once you had,  
And vainly lost, will then be very sad.

Thou might'st, had'st thou improv'd the Means of  
Beheld with Saints God's reconciled Face ; (Grace,  
And enter'd Paradise, where Angels sing  
Anthems of Joy to their Eternal King.

Thou might'st have sung to him melodious Psalms,  
With those, whose Hands shall bear triumphant Palms;  
Who with Eternal Love shall ravish'd be,  
Reigning with Christ to all Eternity.

Heav'n is a Place whose Glory doth excel,  
The Thousandth Part of it no Tongue can tell ;  
For who'd lose Christ, and his immortal Treasure,  
For one base Lust, and Moment's Time of Pleasure ?  
But if what's said of Heav'n will not invite thee,  
Then let Hell's Torments with its Vengeance fright  
And make thee yield to Truth without Delays, (thee,  
Before God puts a Period to thy Days.

As Eye can never see, nor Tongue express  
The Glory which God's Saints in Heav'n possess,  
So there's no Man which can conceive the Woe  
That Souls shut up in Hell do undergo.

If Men could number all the Stars in Heaven,  
Or count the Dust which with the Wind is driven,  
Or tell the Drops of Water in the Seas,  
Or count the Sands ; then might a Man with Ease  
Declare the Nature of that dreadful Pain,  
Which damned Souls for ever must sustain :  
But Stars, nor Dust, nor Drops, nor Sands can be  
Number'd by any one ; neither can he  
Express the Nature of God's dreadful Ire,  
Which Souls lie under in Eternal Fire.

In Hell all's Death and yet thare is no dying,  
Nought there is heard but a most hidious Crying,  
There Pains end not, from it there's no Exemption ;  
Their Cries admit no Hell, there's no Redemption.  
Nor none to pity them, nor hear their Groans,  
Whilst they to make their lamentable Moans.

The

The Lord who dy'd, will then rejoice to see  
Vengeance pour'd forth upon those Souls that be  
Vessels of Wrath ; who for rejecting grace,  
Must have their Portion in that doleful Place :  
No earthly Pains or Torments can declare  
The woful Anguish which the Damned bear !  
For if those Plagues could be defin'd by Men,  
Infinite Punishments 'twould not be then,  
Infinite Wrath it is to satisfy ;  
And God, be sure, will Justice magnify.  
Didst thou but hear the Groans and hideous Cry  
Of Souls condemned to Eternity,  
How it would scare, and cause thy Heart to ach,  
And ev'ry Limb to tremble and to quake :  
Think, think on this, before the Time doth come,  
That God doth pass on thee the final Doom.

### Truth.

What say'st thou now ? How can'st thou sleep in Peace  
Until these inward Gripes of *Conscience* cease ?  
How canst thou think i'th' least thy State is good,  
When *Conscience* swells, and makes so great a Flood ;  
Or raises Storms and Tempests in thy Breast,  
Because of Sin, he will not let thee rest.  
Come, make a Search, *Conscience* is not misled,  
The very Truth before you he has spread.  
What will you do at Death and Judgment Day,  
If *Conscience* thus you slight and disobey ?  
Make Peace with God, for worser are his Cries  
Then if Ten Thousand Witnesses arise  
Against thy Soul : 'Twill be a dreadful Thing,  
To have thy *Conscience* then to bite and sting.

### Youth.

Some Comfort, *Truth*, alas ! my Soul doth melt ;  
Such Gripes as these what Man has ever felt ?  
I have some Doubt my Cause is very naught,  
And that Conversion is not truly wrought.

My

My Heart condemns me, and doth me reprove,  
 'Tis thou alone which canst my Grief remove.

### Truth.

Before you have a Plaister for your Sore,  
 Your Wound must yet be search'd a little more :  
 If slightly heal'd, only for present Ease,  
 'The Remedy's as bad as the Disease.  
 Dost know what Time thou didst this Wound receive ?  
 'Tis worser far I fear, than you believe :  
 'Tis deep, it stinks : yea, and is venomous,  
 And doth expose thee to God's dreadful Curse.  
 Thy State is bad ; thou hast thy mortal Wound ;  
 No Limb nor any Part of thee is found :  
 If thou could'st live, and never more offend,  
 Yet, by the Law, thy Soul is quite condemn'd.  
 If from all actual Sin you might be clear,  
 Yet by the Law you still more guilty are  
 Of former Crimes, Treason and Felony,  
 And Justice doth aloud for Vengeance cry :  
 Nor will the Pardon or Reprieve give forth  
 To any Sinner living on the Earth.  
 Against thee for the Sentence is forth gone,  
 And th' Day of Execution drawing on :  
 Nought is between thee and eternal Death,  
 But some short Hours of uncertain Breath.  
 Sin is so vile, and Justice so severe,  
 That in the least 'twould not Christ Jesus spare ;  
 But Justice he must fully satisfy,  
 Who came to be Man's blest Security.  
 And since in Christ thou hast no Share or Part,  
 See what a Self condemned Soul thou art.

### Youth.

O cursed Sin ! is this my sad Condition !  
 Truth, I believe, has made a right Decision :  
 I have my Soul deceived all along,  
 Tho' in my Heart Convictions oft were strong.

Oh ! horrid Lust, and base deceitful Devil,  
Is this the Fruit of your sweet pleasing Evil ?  
And thou false World too, what art thou to me ?  
For I, alas ! am ruined by thee.  
Oh ! whither shall I fly ! what Path untrod,  
For to escape th' incensed Wrath of God ?  
Will none for me some secret Place provide,  
Where I from flaming Vengeance close may hide ?

### Truth.

Vain is all this ; for none can find a Place  
To hide from God, such is thy bitter Case ;  
If to the End of all the Earth you fly,  
Vengeance will you pursue with Hue and Cry.  
If you should take some sudden hasty Flight,  
To seek some Shelter in the Shade of Night,  
'Twould also fail thee, though it should be done ;  
For unto God Darkness and Light are one.  
Can Rocks, dost think, prevent, yea, or restrain  
The Stroke of Justice, and not fly in twain ?  
There is no Sea, nor Shade, nor Rock, nor Cave,  
Which can from Vengeance shelter thee, or save ;  
The Sea would part, the hardned Rock will split,  
Where Justice aims, her fiery Darts must hit.  
Canst thou escape ? alas ! what Place is there  
To hide from him who's present ev'ry where ?

### Youth.

Oh ! *Truth*, what shall I do ? how can I stand,  
Or bear those Tortures of God's heavy Hand ?  
My Spirit may Infirmities sustain,  
But who can help this inward cutting Pain ?  
Is there no Help, no Salve to heal my Wound ?  
What ! no Physician for me to be found ?  
Will Tears nor Pray'r's no Help at all afford,  
Nor Watchings, Fastings, Hearing of the Word ?  
Or if that I could live, and sin no more ?  
O what is Sin ! and what's my gangrene Sore !

O what's the Nature of Iniquity,  
 If nought my Soul can cleanse or purify,  
 Ah ! I am lost, the Case is truly so ;  
 I am undone, and know not what to do ;  
 Have you no Word of Comfort now for me ?  
 Oh ! must I die in this Extremity ?

*Truth.*

Dost find thyself sick at the very Heart ?  
 And doth my Searching make thy Wounds to smart ?  
 Doth Sin, as Sin, upon thy Spirits lie ?  
 And doth its Weight and Burden make the cry ?  
 Dost know thy Wound is epidemical,  
 And that for thee there is no help at all,  
 By Law or *Levite* ? Dost thou see thy Loss,  
 And thy own Righteousness to be but Dross ?

*Youth.*

I know not what to say, I am in Doubt,  
 Some Sin is hid, which yet I can't find out ;  
 My Heart is deep, and very traitorous,  
 Every Day I find it worse and worse  
 I grieve for Sin, and yet I am in dread,  
 That I in Sin am greatly hardened.  
 Yet this, O *Truth*, I hope is wrought in me.  
 Sin I do hate, as 'tis Iniquity.  
 I would not Christ offend, nor grieve again,  
 Were there no Hell, or Place of future Pain :  
 O that e'er I against the Lord should sin,  
 Who has to me so good and gracious been !  
 Against the Lord, against the Lord alone,  
 Have I this horrid Evil often done.  
 Oh ! I do see that I in Sin am dead,  
 And my Iniquity's gone o'er my Head,  
 As a great Burden, which I cannot bear ;  
 Oh ! that I might but of a Saviour hear.

*Truth.*

## Truth.

Come Youth, chear up, if this be so indeed,  
 I tell thee then, Christ for thy Soul did bleed :  
 Glad Tidings now I unto thee do bring,  
 There's Mercy for thee in the Heavely King.  
 Christ, to appease God's Wrath, did hither come,  
 And I am sent by him to call thee home.  
 Rise up, rise up, his Blood for to apply,  
 And thou shall soon be healed perfectly.

## Youth.

Ah ! could I but believe what thou dost say,  
 Unto my Soul, 'twould be a joyful Day !  
 Alas ! on me a mighty Burden lies,  
 I cannot stir, nor Power have to rise.  
 Can Lazarus, who in the Grave doth lie,  
 Death's cruel Fetters, and the Bands untie ?  
 Can he awake ? What Power hath he to strive,  
 When dead and stinks ? alas ! he can't revive,  
 Altho' but four Days dead : How then shall I,  
 Who have lain dead in my Iniquity,  
 Ever since Adam, as it plain appears,  
 Which is indeed above Five Thousand Years ?  
 Jebovab, who at first my Heart did make,  
 Must by his Pow'r it into Pieces take ;  
 That so he may create my Heart anew,  
 Ere Good from Christ doth to my Soul accrue ;  
 'Tis he must give me Power to will, and do,  
 And raise me up, ere I can stand or go.

## Truth.

Though that be true, yet hearken unto me,  
 And take the Counsel which I'll give to thee,  
 And thou shalt find, as sure as God's above,  
 He will thy Fears and all thy Doubts remove ;  
 And raise thee up out of the empty Pit,  
 And on a Rock also will set thy Feet,

First

70 *Truth directeth the Young-Man.*

First Thing of all, which I to you commend,  
Be sure you don't your Conscience more offend!  
He that in Morals walks not faithfully,  
No Marvel 'tis if Christ doth pass him by.  
In ev'ry Nation those accepted are,  
Who walk uprightly, and the Lord do fear.  
Those who do follow on to know the Lord,  
He will to them his saving Help afford.  
I do exhort you in the second Place,  
For to attend upon all Means of Grace.  
Do not neglect to hear God's holy Word,  
But prize each Season which the Blessed Lord  
Is pleas'd in Mercy on you to bestow,  
For unto you thereby much good will flow.  
My third Advice make use of speedily,  
Lift up your Voice unto the Lord on high ;  
Pour forth your Soul to him both Night and Day,  
And you'll prevail, though he at first say nay.  
Though you at first may with Repulses meet,  
Your Soul yet prostrate at *Jehovah's* Feet,  
He's full of Bowels, long he can't refrain,  
Ere he comes forth to ease you of your Pain.  
Thy Pray'rs and Tears, and spiritual Contrition,  
Will move his Heart to send thee a Physician  
Christ's Blood will heal, 'twill cleanse and purify,  
If now the same by Faith you do apply :  
Such Grief is thine, no Med'cine will do good,  
Nor heal thy Soul, but thy dear Saviour's Blood.  
The good *Samaritan* will cast a Look,  
Though thou of Priest and *Levite* art forsook ;  
Into thy Wounds he'll put in Oil and Wine,  
The which will heal that bleeding Soul of thine.  
O cry to God, my Sister Grace to send,  
'Tis she, at last, will prove thy special Friend.  
If God is pleased but to send her down,  
Thy Head with Glory she will itractway crown.  
But here I'll advertise thee first of all,  
Be sure you do for the right Sister call ;

For

## Truth directeth the Young-Man.

71

For there are Two, and both of one Surname,  
The one is lovely fair, the other lame :  
The one is common, the other chaste and pure.  
And will be true to thee, thou may'st be sure.  
The one will dwell where Sin predominates,  
The other loaths and bitterly it hates ;  
And makes a thorough Change where she doth dwell,  
And will all Filth out of that Heart expel  
Where she doth take up her sure dwelling Place,  
There is the Nature of true saving Grace ;  
Thy stubborn Will she'll make for to submit,  
And thy Affections change, as she thinks fit.  
The Old Man she will into Pieces tear,  
She'll cut and kill, and nothing will she spare  
That's opposite unto the Prince of Light ;  
She'll put the Devil to a speedy Flight :  
She'll make him leave his stronger Hold, and run,  
And quite forsake his former Garrison.  
She'll take no Pity on the Old Man's Age,  
She'll pay him off, for all his Wrath and Rage,  
And cursed Pride, and Malice, ev'ry Sin  
Which of long Time he has the Author been.  
Tis she can work upon the Covetous,  
And change his Heart, to keep an open House,  
To give and to distribute of his Store,  
To the cloathing and refreshing of the Poor ;  
Tis she brings down the Proud and lofty Mind.  
Which nat'rally was to that Vice inclin'd ;  
Tis she can tame the wild strong-headed Youth,  
And make the Lyer always tell the Truth.  
Tis she which makes the Froward very Meek,  
And the Revengeful not Revenge to seek.  
Tis she which quenches Young Men's lustful Fire,  
And makes them to disdain that base Desire.  
Tis she will make thy Soul for to defy  
Each *Dalilab*, and all Hypocrisy :  
She's like to Wine and Oil, and will give Peace,  
And inward Joy, which never more will cease.

'Tis

72 *Truth directed by the Young Man.*

'Tis she must put Christ's blessed Robes on thee,  
And bring thy Soul out of Captivity.  
'Tis she must thee adorn and beautify,  
And make thee lovely in Christ Jesus' Eye.  
Oh ! she'll inflame thy Soul with precious Love  
To Christ alone, which none shall e'er remove.  
'Tis she that ties that conjugal blest Knot,  
Which can't be broken, or e'er be forgot:  
'Tis she that makes Christ and the Saints but one,  
And makes them of his very Flesh and Bone.  
'Tis she will help thee in the Time of Need,  
**Yea, a Disciple will make thee indeed.**  
And this to thee I also must declare,  
Thou of his Grace shalt have a Part and Share :  
Since 'twas for thee thy precious Lord did die,  
He can't thy Soul of saving Grace deny.  
Give him no rest till more he doth give forth,  
For to compleat thee in a second Birth.  
Be earnest with him, strive to hold him fast,  
And thou, like *Jacob*, wilt prevail at last.  
Tho' he at first may seem to stop an Ear,  
Yet Importunity will make him hear.  
Thy Time, I'm sure, it is the Time of Love,  
And thy deep Wounds will make him from above,  
To pity thee, and for to cast an Eye,  
As thou polluted in thy Blood dost lie :  
Yea, manifest to thee such Consolation,  
As for to cloath thee with his own Salvation.  
Come, make a Trial, and do not despair,  
Look up to Heav'n, Soul, thy help is there.

*Youth.*

Thy Counsel I resolve to take with Speed,  
If 'twas for me Christ on the Cross did bleed :  
I will send up a Sigh, a bitter Groan,  
And earnestly implore his gracious Throne.  
O thou most holy God, who dwell'st in Light,  
Oh ! what am I before thee in thy Sight !

Wil

Wilt thou attend, or listen to my Cry ?  
Thou know'st my Grief, and where my Pain doth lie.  
Canst thou not ease my deeply wounded Soul,  
Who in my Blood am forc'd to lie and roll ?  
Is thers no Balm in Gilead ? Is there none ?  
Into dark Silence then, Lord, I'll be gone.  
Where are thy Bowels ? Is thy Mercy fled ?  
Lord, think upon the Blood Christ Jesus shed.  
If thou can't heal my Soul of all its Grief,  
Then let me perish without all Relief.  
Why were thy Sides so pierc'd ? Lord Jesus, Why  
Didst suffer for mine own Iniquity ?  
There was no Sin, I'm sure, nor Guilt in Thee,  
That caus'd thy Pains : Didst Thou not die for me ?  
Didst Thou not Justice fully satisfy,  
And pay the Debt ? Must I in Prison lie,  
When Restitution's made i'th' highest Degree ?  
Oh ! come and set my Soul at Liberty.  
Knock off these Bolts and Chains, and bring me forth  
Out of this Pit, deep Mire, and Bonds of Death.  
Lord, must I bleed ? Did I not bleed before  
In thy sad Wounds ? Can Justice challenge more ?  
Lord, Dost thou hear the Ravens when they cry ?  
And wilt not thou then all my Wants supply ?  
Wilt thou the Door of Mercy ne'er unlock ?  
Lord, open unto me, now I do knock.  
O Son of David, help ! think on thy Word,  
And unto me some Mercy, Lord, afford.

*Jesus.*

What Voice is this ? Who is't that makes this Cry ?  
What sinful Wretch is in Extremity,  
That thus implores for Help, and follows me ;  
That takes no Nay, although I silent be ?

*Youth.*

Ah ! Lord, 'tis a dejected Piece of Earth,  
That is undone, and sighs for a New Birth.

D

*Jesus.*

## Jesus.

Was not I only sent to Jacob's Race ?  
 How com'st thou then to have so bold a Face  
 To importune me, when you know full well  
 You are not of the Stock of Israel ?

## Youth.

Ah ! help, dear Lord, and some Compassion show,  
 For to whom else, or whither can I go ?

## Jesus.

Is't meet that I should give to Dogs that Bread  
 With which the Children should be nourished ?

## Youth.

True, Lord : That I do grant, and ever shall ;  
 Yet may the Dogs eat up those Crumbs that fall  
 From their own Master's Table ; tho' a Whelp,  
 Look, look on me, O ! precious Saviour, help !

## Jesus.

What aileth thee ? Poor Soul, what's thy Condition,  
 That makes thee shed these Tears of sad Contrition ?

## Youth.

My Grief, my Pain, and great Extremity,  
 Lord, thou dost know, and all my Wants dost see :  
 Ah ! I have sinn'd, and am so vile and base,  
 I hate my Sin, and loath my present Case.  
 I languish, Lord ; my Wounds they are not small,  
 And I have wounded Thee, that's worst of all.

## Jesus.

Come, cease thy Grief, what is't thou dost desire ?  
 My Soul doth melt, my Heart is set on Fire :  
 My Bowels yearn, I longer can't refrain  
 From Tears as well as thee : I am in Pain :

Thy

Thy Wounds afflict me, and thy bitter Cry  
 Doth pierce my Heart, I know thy Misery.  
 What is it, Soul? Speak forth thy Mind to me ;  
 What dost thou crave, or shall I do for thee?  
 Come, ope' thy Heart to me, for I am nigh  
 Thy Suit to grant, thy Wants for to supply.

## Youth.

'Tis not for Riches, nor for Pleasure here,  
 Nor Honours, which by Men so prized are ;  
 Nor Length of Days, Lord, do I seek, or crave,  
 'Tis something else my Soul doth long to have.  
 The Earth's a Blast, and all the World's a Bubble,  
 There's nothing in't can ease me of my Trouble.  
 Such is my State, nought but thy Hands can save,  
 'Tis Thou must raise dead *Laz'rus* from the Grave.  
 Knock off these Bolts, and set thy Pris'ner free,  
 And give thy Grace, Lord Jesus, unto me.  
 My fainting Spirits comfort and refresh, !  
 O spare my Soul, but crucify the Flesh!  
 Compleat thy Work, Lord Jesus, on my Heart,  
 And thy own Righteousnes to me impart.  
 There's nought, I see, will do me any Good,  
 But the dear Merits of thy precious Blood.  
 My bleeding Soul will faint away and die,  
 If thou dost not thy Blood with Speed apply.  
 How hath my panting Breast sent many a Groan,  
 With bitter Tears up to thy gracious Throne,  
 For one sweet Look, and Aspect of thine Eye !  
 There's nothing else that will me satisfy.  
 Oh ! manifest thy Love unto my Soul,  
 For that will cure me, and soon make me whole.  
 My great Request, alas ! is only this,  
 Come, seal thy Love to me with a sweet Kiss :  
 For nought is there on Earth, or Heav'n above,  
 Which I esteem, or value like thy Love,

A Promise grant, some Word to relie on,  
 Before my Life and little Hopes are gone.  
 My Soul's afraid, and trembles, thou may'st see,  
 Because I know that I unworthy be.  
 How did I grieve, and put my Soul in Pain !  
 The Thoughts of which doth cut my Heart in twain.  
 Thy Messengers, how did my Soul refuse !  
 And did poor *Conscience* wickedly abuse,  
 Who did receive Commission from Above,  
 Either to clear, or sharply to reprove ?  
 I unto *Truth* oft-times turn'd a deaf Ear,  
 And unto Satan rather did adhere.  
 I slighted Thee, and Sin I did embrace,  
 Which makes me blush to view thy heav'nly Face.  
 If thou shouldst pardon such a one as I,  
 And save my Soul to all Eternity ;  
 And me embrace in a Contract of Love,  
 And all thy Wrath for ever quite remove ;  
 It would be Grace, and Love beyond Degree,  
 And such which never can expressed be.  
 Oh ! wilt thou speak again ; dear Saviour do ;  
 A Promise, Lord, or I'll not let Thee go.

## Jesus.

What Faith hast thou, poor Soul ? Can't thou be.  
 And stedfastly my Benefits receive ? [lieve  
 Dost think that I have Power, and an Heart,  
 To save, to help, to free thee from thy Smart ?

## Youth.

My Faith, alas ! is weak, O send Relief ;  
 Lord, I believe, O help my Unbelief !  
 That precious Voice which lately I did hear,  
 Will soon remove my Doubts, and all my Fear.  
 If Love as well as Pity, thou dost show,  
 'Twill give me Joy, and take away my Woe.  
 But thou may'st, Lord, my Soul commiserate,  
 And yet it may be in a dying State.

Ov

Over *Jerusalem* thou didst lament,  
 Which had no saving Grace for to repent  
 Is there in Thee such Bowels of Compassion,  
 As to bestow Thyself, and thy Salvation  
 On such a Worm as I, whose wounded Breast  
 Is heavy loaded, and would fain have Rest ?  
 O help, dear Lord, my fainting Soul will die,  
 Without an Answer from Thee speedily.

## Jesus.

Look upon me, and see my Love descending ;  
 'Tis from Eternity, and has no Ending.  
 Can't thou have more, O Soul ? Thou hast my Heart,  
 Whate'er is mine, to thee I will impart.  
 Thy Scarlet Sins are washed quite away,  
 Nor one of them unto thy Charge I'll lay.  
 Pull up thy drooping Heart, be of good Chear,  
 Thy Sins, tho' ne'er so great, forgiven are.  
 I able am to save to th' uttermost  
 All those who do put in me all their Trust.  
 Those who do come to me, I in no wise  
 Will cast them out ; therefore lift up thine Eyes ;  
 Behold my Hands and Feet, and do not doubt,  
 For I have wash'd and cleans'd thy Soul throughout :  
 Thy Debts I've paid, and quitted the old Score,  
 Thy former Faults I'll ne'er remember more.  
 Chear up thy Heart, I tell thee, thou art mine,  
 My Blood was shed to save that Life of thine.  
 With endless Joys thy Soul I'll satisfy,  
 And in my Bosom shalt thou ever lie ;  
 In my unfolded Arms I now thee take,  
 And do engage I'll never thee forsake.  
 In Sickness I'll be with thee unto the End,  
 And Death at last I'll cause to be thy Friend,  
 Making its final Passage unto thee,  
 Only an Entrance to Felicity ;

When with great Glory thou shalt crowned be,  
Seated for ever on the Throne with me.  
The World, Death, nor the Devil shall remove  
My Heart from thee : For those I truly love,  
I love to th' End. Come, Soul, and be  
Blest in my Arms to all Eternity.

*Youth.*

Darkness is gone, Day-light begins to spring,  
Heav'n's Melody I find the sweetest Thing.  
The Sun is risen, now 'tis broken forth,  
And gloriously enlightens my dark Earth.  
My Soul is ravish'd with this joyful Sight,  
Yea, 'tis dissolv'd with Love, and true Delight.  
My Heart is melted with celestial Fire,  
And has obtain'd at length its own Desire ;  
My frozen Soul must needs run down a main,  
Which such hot Beams from Jesus doth obtain.  
The Door is open'd at my Saviour's Knock,  
He made it fly, and has dissolv'd the Rock ;  
My Heart, which was so hard, is made to yield,  
Christ has o'ercome me now, and won the Field.  
The War is ceas'd between the Lord and I ;  
And Peace is made to all Eternity.  
What Joy like this, which is beyond all Measure ?  
There's nothing like to inward Joy and Pleasure.  
As was my burthen'd Soul, so was my Rest,  
Oh ! that was great, and this can't be express'd.  
Once I was blind, senseless, bewitch'd, nay, mad ;  
I thought in Christ no Comfort to be had :  
Religion was, I thought, a foolish Thing,  
Which could no Pleasure, nor no Profit bring :  
I thought Professors greatly were misled,  
When I beheld what Things they suffered ;  
But now I am convinc'd of my Mistake,  
For I myself could die for Jesus' Sake,

Any Derision or Affliction bear ;  
Such inward Peace in him, and Joy is there.  
What Man would not all earthly Glory slight,  
For one small Dram of Jesus Christ's Delight ?  
O happy me ! I live, my Soul involv'd,  
In Streams of Love, doth sigh to be dissolv'd,  
And be with Christ, my Home and Resting-place,  
There to enjoy and see him Face to Face !  
And in the mean Time, Lord, whil<sup>t</sup> here I stay,  
I faithfully will do what thou dost say.  
And help me, Lord, thy Praise for to declare  
Unto all precious Children far and near.  
O help me to lift up my Voice on high,  
Let joyful Hallelujahs pierce the Sky,  
And echoing back again, resound on Earth,  
Since thou hast wrought in me the Second Birth,  
Let me with the celestial Angels sing,  
And make thy Praises round the World to ring,  
Thou'lt brought my Soul out of the lowest Pit,  
And on the Paths of *Sion* set my Feet :  
O let my Tongue, my Heart, and Life make known  
The Favour, Lord, which thou to me hast shown.  
Let no Remainders of the Flesh disturb  
My precious Peace that's new : O do thou curb,  
Yea, kill and crucify each evil Thought,  
With Vengeance let those Rebels down be brought,  
And let me on the Earth live all my Days,  
Unto thy Glory and transcendent Praise.

### Truth.

What Melody and Triumph do I hear !  
Whose Voice is this that soundeth in mine Ear ?  
What Soul so Eagle-ey'd thus soars on high,  
That with swift Wings pierces the azure Sky,  
And in eternal Love seemeth to lie down,  
Adorn'd with Grace, and ravish'd with the Crown

80      *The Young-Man converted.*

Of inward Peace ; that makes this Place of Rest  
In Jesus Christ' sweet satisfying Breast,  
And breaking forth in Raptures can't express,  
As he would do, his humble Thankfulness ?

*Youth.*

'Tis I, blest *Truth*, the Conquest now is won ;  
Grace has prevail'd, I am the conquer'd one.  
My Grief is turn'd to Joy ; yea, and my Night  
Is also chang'd into eternal Light.  
Thy Power is great when Grace doth work with thee,  
You soon do then obtain the Victory.  
Blest be the Day that ever thou was sent  
To change my Heart, and move me to repent.  
Dear Love, to thee, O *Truth*, I shall retain,  
So long as I upon the Earth remain.  
I'll keep thee close, and hide thee in my Heart,  
For thou more precious than rich Jewels art.  
I'll loose my All, before I'll part with thee,  
So much I love and prize thy Company.  
Though Satan stir up Foes never so cruel,  
Nor Devils, nor Men shall rob me of my Jewel ;  
I am resolv'd a Thousand Deaths to die,  
Before I will God's blessed Truth deny.  
Though of Deceivers there's a Multitude,  
Yet none of them shall my poor Soul delude.  
Though they do slight, reproach me, and contemn,  
I, by Experience, can confute all them  
Who say, thy Words nought but dead Letters are,  
Which Men may burn, and into Pieces tear :  
The Outside of the Book they only see,  
Who thus do speak reproachfully of thee ;  
For did they but thy inward Power know,  
They'd never speak as often-times they do ;  
But soon they would God's Holy Word extol  
Above that *Light* which they cry up in all.

The Light which Conscience unto me doth give,  
I'll always own, so long as I do live ;  
For had we not God's Word to light our Hearts,  
The Heathen, who do live in Foreign Parts,  
Who never heard of Christ, might understand  
As much as any do in this our Land.  
But I'll forbear, because I must with Speed,  
Attend upon God's Truth with Care and Heed,  
To hear what he will say. O Truth ! wilt thou  
Concerning me put forth thy Judgment now ?  
Let me intreat thee, prove me thoroughly,  
For still I do retain a Jealousy  
Over my Heart, because I now have seen  
How I deceived oftentimes have been.

### Truth.

Conscience, to thee I once more do descend ;  
The Controversy thou alone must end.  
How is it with him now ? What hast to say ?  
Hast any Thing unto his Charge to lay ?  
Remember what I formerly have shewn,  
And let thy present Thoughts with Speed be known.

### Conscience.

I always Judgment ready am to give,  
According to the Light which I receive.  
The Case is alter'd, Sir, I am his Friend,  
His sweet Condition I must needs commend.  
Grace has subdu'd Corruption in his Heart,  
That he's made clean, and waih'd in ev'ry Part :  
My Testimony you may take for Truth,  
He's now become a very humble Youth.  
He's truly godly, faithful, and sincere ;  
I do for him a faithful Witness bear.  
His Soul all Kind of Evil doth defy,  
Hating, above all Things, Hypocrify.

Will and Affection too are changed quite,  
 And in the Lord alone is his Delight ;  
 There's no Command of Christ, not any one  
 That he's convinced of, but he has done.  
 He faithfully also the Lord obeys,  
 Without excuses, Put-offs, or Delays.  
 He grieveth most for Sins that secret are,  
 Which unto Men doth not i'th' least appear :  
 He's more in Substance than he is in Show,  
 When highest in Joy, his Heart is very low.  
 All his own Righteousness he doth disown,  
 Relying quite on Jesus Christ alone.  
 Christ is become so precious in his Sight,  
 He's first with him at Morn, and then at Night.  
 He willingly has taken up the Cross ;  
 He doth account whatever else but Dross ;  
 He parts with it most freely Christ to gain,  
 Since he has found Earth's best Enjoyments vain,  
 Christ he exalts as King i'th' highest Degree,  
 And gives each Office its true Dignity.  
 Christ has in him set up his blessed Throne,  
 And over him no other King he'll own.  
 Christ must in him alone the Sceptre sway,  
 For he will die before he will give Way.  
 Christ's Right and Sov'reignty in his dear Soul,  
 He is resolv'd to suffer no Controul  
 In Things alone which to him appertain,  
 For fear thereby Christ's Glory he should stain.

### Truth.

Oh ! happy Young Man, blessed from above,  
 Blessed with Grace, and ravish'd with the Love  
 Of thy eternal Lord, in whose sweet Breast  
 Thus now dost lie, and evermore shalt rest.  
 Your Honour's lasting now, it can't decay ;  
 Your Treasure's sure, none can it steal away.

Your

Your Pleasures are beyond Thought or Conceit,  
And thy rare Beauty is without *Deceit*.  
Eternal Life is given unto thee,  
And thou shalt reign to all Eternity.

### *Uincus.*

There's none on Earth that's able to express  
The inward Peace this Young-Man doth possess,  
Whilst to his Joy, he clearly doth espy  
The blessed Concord, and rare Harmony ;  
*Conscience* and *Truth* most sweetly do agree,  
He's free from Bondage and Captivity.  
Christ's Spirit doth with *Conscience* witness bear,  
He's born of God, and is become an Heir  
With his dear Saviour, of eternal Bliss ;  
What Consolation can there be like this ?  
But whilst thus fill'd with Joy and true Delight,  
The Devils fall on him with all their Might,  
With strong Assaults, his Faith for to destroy,  
Which much abates and mitigates his Joy :  
Which in some Measure may to you appear,  
But what immediately doth follow here.

### *Devil.*

Hark, hark, thou cursed Wretch, *Vengeance is mine*  
And I'll repay it on that Soul of thine.  
In dreadful Wrath I will contend with thee,  
If thou wilt not again submit to me.  
Will not my shining Glory thee invite,  
Nor all my hellish Fiends thy Soul affright,  
To leave those cursed Ways in which you go ?  
Then I'll some Way contrive your Overthrow :  
Though out of your Dominion I am beat.  
And forced am at present to retreat,  
Yet I'll return, like to a Lyon strong,  
And break thy Bones in Pieces 'fore 'tis long.

## Youth.

Father of Lies, Dost think I dread thy Frown ?  
 'Tis past thy Skill to throw my Glory down :  
 Thy Head is broken, thou art beaten too,  
 And chained up ; alas ! thou canst not do  
 According to thy Wrath and cursed Spite,  
 Christ's Power's mine : Who stronger is in Might ?  
 Me he'll not leave, who tempted am by thee,  
 Yet he knows how to help and succour me.  
 The God of Heav'n and Earth will take my Part,  
 Tho' thou a Lyon and a Serpent art.  
 You may as soon the Lord my God o'ercome,  
 As to produce and work my final Doom,  
 So long as I do for his Glory stand,  
 And am obedient to his Command.

## Devil.

But I have so much Craft and Subtilty,  
 That I can make the Lord thine Enemy.  
 'Tho' thou dost think he is become thy Friend,  
 I'll by Temptation move thee to offend  
 Him 'fore 'tis long, and soon you will espy  
 In Anger he will cast you wholly by ;  
 Rend thee to Bits, and tear thee as he list,  
 You being void of Power to resist.

## Youth.

God has bestow'd on me his 'special Grace,  
 That I abhor the Thoughts of giving Place  
 To thee, O Satan ! tho' thou dost entice,  
 God will preserve my Soul from deadly Vice ;  
 But if thro' Weakness I do him offend,  
 Jesu's my Advocate will Pardon send.  
 Altho' he use his Rod, his precious Love,  
 I'm sure from me he never will remove.

## Devil.

Devil.

Your Hopes will fail, alas! black Clouds will hide  
Your glorious Sun, your Steps will quickly slide :  
Your Morning bright will soon be overcast,  
And all your Joys will not one Moment last ;  
Tho' *Truth* doth now thy present State commend,  
Yet you will find this Proverb true i'th' End,  
*That the Young Saint will an Old Devil be ;*  
You'll die and perish in Apostacy.

Youth.

'Cause thou hast lost thy former happy State,  
With Malice thou stirr'st up thy bitter Hate :  
Against my Soul thou shew'st a mortal Spite,  
But thy vile Teeth are broke, thou can't not bite.  
Thou didst on me cast such an envious Frown,  
Because thou hast for ever lost thy Crown.  
Because thy Morning's turned into Night,  
Dost think thou shalt my Soul amaze and fright  
With such ensnaring Thoughts ? I thee defy,  
Nothing can break that blessed Band and Tye,  
Or Covenant with Christ which he has made ;  
My Standing's firm, my Crown can never fade :  
He that has in my Soul his Work begun,  
Will finish it, I'm sure, before he's done.  
This Shepherd will his tender Sheep defend,  
And none shall pluck them out of his strong Hand :  
The Mountains shall depart, and Hills remove,  
Yet Christ shall never change in his dear Love ;  
Nor cause his Covenant of lasting Peace  
To be removed, or sweet Mercy cease :  
And *Truth* and *Conscience* jointly do agree,  
That the New-Birth is truly wrought in me.  
Th' immortal Seed, I'm sure, must needs bring forth  
A Babe immortal ; and my heav'nly Birth

Doth

Doth shew to all, and clearly signify  
 I cannot perish in Apostacy ;  
 The Head and Members of one Nature are,  
 Or else Christ's Body a strange Monster were :  
 As sure as He's in Heaven, so shall I be,  
 And reign with him to all Eternity.

### Devil.

My Words, I see, no Place at all can find  
 Within the Centre of thy evil Mind ;  
 I'll leave thee therefore, with my dreadful Curse,  
 Which is as bad as Hell : nay, it is worse  
 Than all the Plagues of the infernal Lake ;  
 And let all those who love me, Vengeance take  
 Upon so vile a Wretch : And tho' I do  
 Forsake thee now, within a Day or two  
 I'll come again, and will thy Soul torment,  
 Till thou of thy Repentance shalt repent.

### Youth.

O Lord, I praise thee for that glorious Pow'r  
 Which helps my Soul in such a needful Hour.  
 Of strong Assaults from the vile wicked one,  
 Thou help'st me to resist him, and he's gone ;  
 Therefore, dear God, be pleased to inflame  
 My Heart with Grace to magnify thy Name :  
 And when he comes again, O then be near,  
 And let thy *Truth* also for me appear ;  
 Tho' I am young and weak, I shall thereby  
 Not fear the Assault of any Enemy.  
 Come, speak, O *Truth*, Wilt thou be on my Side ?  
 'Tis in thy Strength I very much confide :  
 Tho' I am feeble, thou art rightly strong,  
 And whilst for me, there's none can do me Wrang.

### Truth.

## Truth.

I will, dear Soul, support thee here on Earth,  
 And save thee from the Rage of Hell and Death.  
 I will assist thee by a mighty Arm,  
 Preserve thee Day and Night from Hurt and Harm.  
 And with my glitt'ring Sword cut down and slay  
 All cursed Enemies who thee gainsay.

## Grace.

If *Truth* should fail, I will thy Wants supply ;  
 Thou need'st not doubt of my Sufficiency :  
 Light I will be in Darkness, Joy in Grief ;  
 And when in Trouble great, I'll bring Relief.  
 If thou wilt always on my Arm rely,  
 The Devil will with Speed be forc'd to fly.  
 Never did any Soul on me depend,  
 But they obtain'd Deliv'rance in the End.  
 I'll help thy Soul through all its Christian Strife,  
 And bring the safe to everlasting Life.

## Conscience.

I'll be the Third that will lend thee an Hand,  
 We'll all combine to make a Triple Band ;  
 A three-fold Cord can't easily broken be ;  
 I'll be a Friend in thy Adversity.  
 There's not a Foe on Earth thou need'st to fear,  
 So long as I for thee my Witness bear,  
 That thou in Truth dost walk before the Lord,  
 And that thy Way doth with his Word accord.  
 The evil Foe shall be ashamed quite,  
 Whilst faithfully thou walk'st up to the Light ;  
 And Satan never can get any Ground,  
 Whilst I declare thy Tears are truly sound.  
 Chear up, poor Soul, I'll feast thee constantly,  
 And plead for thee against the Enemy.

88      Hymns and Spiritual Songs.

I as an Angel am sent from on high,  
Thy Faith in Jesus Christ to justify.  
My Wine of Comfort I'll on the bestow,  
When Death shall bring thy wearied Spirits low.  
God's Word shall be thy Ground in ev'ry Thing,  
His Glory is thy Aim, from whence does spring  
All Service that thou dost towards the Lord ;  
His Spirit therefore to thee he'll afford,  
That doth bear Witness for thee ; so do I,  
And will also when that thou com'st to die.

*The Young-Man is comforted, and relies on God's Word, finding True Conversion wrought in his Soul ; and that he is delivered from the Power of the Tempter, breaks forth into these following Hymns of Prayer and Praise to God.*



*A Mystical HYMN of Praise.*

**M**Y Soul mounts up with Eagle's Wings,  
And unto Thee, dear Lord, she sings,  
Since Thou art on my Side ;  
My Enemies are forc'd to fly  
As soon as they do Thee espy,  
Thy Name be glorify'd.

Thou

Thou makest Rich by making Poor,  
By Poverty add'st to my Store,  
Such Grace Thou dost provide ;  
Thou wound'st, as well as 'Thou mak'st whole,  
And heal'st, by wounding of the Soul,  
Thy Name be glorify'd.  
Thou mak'st Men blind by giving Sight,  
Thou turn'st their Darknes into Light,  
These Things can't be deny'd ;  
Thou cloath'st the Soul by making bare,  
Thou givest Food when none is there,  
Thy Name be glorify'd.  
Thou kill'st by making Men alive,  
And dying, dost the Soul revive,  
Which none can do beside ;  
Thou dost raise up by pulling down,  
And by abasing Thou dost crown,  
Thy Name be glorify'd.  
By making bitter, 'Thou mak'st sweet,  
Thou mak'st each crooked Thing to meet  
I' th Soul, when Thou hast try'd :  
The Fruitless Tree Thou mak'st to grow,  
The green Tree Thou dost overthrow,  
Thy Name be glorify'd.  
The Conquered the Conquest gains  
By being beat, the Field obtains,  
Which makes me therefore cry,  
Lord, whilst I live upon the Earth,  
And Thou hast wrought a Second Birth,  
Thy Name be glorify'd.  
Thou mak'st Men wise by 'coming Fools,  
By emptying Thou fill'st their Souls,  
Such Grace Thou dost provide ;  
By making weary Thou giv'st Rest,  
That which seems worst proves for the best,  
Thy Name be glorify'd.

Thou

90      *Hymns and Spiritual Songs.*

Thou art far off, and also near,  
And not confin'd ; but every where,  
    And on the Clouds dost ride ;  
Oh ! Thou art Love, and also Light ;  
There's none can go out of thy Sight ;  
    Thy name be glorify'd.  
Lord, Thou art Great, and also Good,  
And sitt'st upon the mighty Flood,  
    By whom all Hearts are try'd ;  
Tho' Thou art Three, and art but One,  
    And comprehended art by none,  
    Thy Name be glorify'd.

*The Excellence of Peace of Conscience.*

**M**Y Conscience is become my Friend,  
    And chearfully doth speak to me ;  
And I will to his Motions bend,  
    Though that I should reproached be ;  
    I matter not who doth revile,  
    Since Conscience in my Face doth smile.  
My Conscience now doth give me Rest,  
    My Burthen's gone, my Soul is free ;  
Again I would not be opprest  
    In the old Bands of Misery,  
    For Kingdoms, nor for Crowns of Gold,  
    Nor any Thing that can be told.  
My Conscience doth with precious Food  
    Keep my poor Soul continually ;  
In Dainties also that are good,  
    All sinful Sweets I do defy,  
    This Banquet's lasting, 'twill supply  
    My Wants and me until I die.  
My Conscience doth me chearful make,  
    When I am much possest with Grief ;  
And when I suffer for it's Sake,  
    'Twill yield me Joy and sweet Relief :

Tho'

Tho' Troubles rise and much increase,  
I in my Conscience shall have Peace.  
When others to the Mountains fly,  
And some amaz'd do trembling stand,  
A Place of Shelter there have I,  
And Conscience will lend me his Hand,  
To lock me in his Chambers fast,  
Until the Indignation's past.  
At Death, and in the Judgment-Day,  
What would Men give for such a Friend !  
All those which do him disobey,  
They will repent, I'm sure, i'th' End.  
When such are forc'd to howl and cry,  
My Soul shall sing eternally.

*On the Six Principles of CHRIST's Doctrine.*

**R**epentance is wrought in my Soul,  
and Faith for to believe ;  
Whereby on Jesus I do roul,  
and truly hima receive,  
As my dread Lord and Sovereign,  
him always to obey :  
And in Things over me to reign,  
and govern ev'ry Day.  
Christ's Baptism is very sweet,  
with laying on of Hands ;  
My Soul is brought to Jesus' Feet,  
in owning his Commands :  
Those Ordinances Men oppose,  
and count as carnal Things,  
I have clos'd with, and hold to thofe,  
from them rare Comfort springs.  
My precious Lord I must obey,  
tho' Men reproach me still ;  
I'll do whatever Christ doth fay,  
and yield unto his Will :

On

On Christ alone I do rely,  
 tho' Men judge otherwise ;  
 Because I can't God's Truth deny,  
 I am reproach'd with Lies.  
 Let them deride, yet for Christ's Sake,  
 resolved now am I,  
 In his own Strength the Cross to take ;  
 yea, and for Him to die,  
 Because I'll ever turn my Back  
 on Him whom I do love ;  
 For I do know, I shall not lack  
 His Presence from above.  
 For He has promis'd to the End,  
 to me He will be near ;  
 And be to me a faithful Friend,  
 which makes me not to fear  
 Whatever Men or Devils do  
 in secret Place design ;  
 He soon can them quite overthrow,  
 and help this Soul of mine.  
 The Resurrection of the Dead  
 I constantly maintain ;  
 When all those which lie buried  
 shall rise to Life again :  
 And at the Judgment-Day will come,  
 when Christ upon the Throne,  
 Shall pass a black eternal Doom  
 upon each wicked One.  
 But all the Saints then joyfully  
 with Bowels he'll embrace ;  
 And Crowns to all Eternity  
 upon their Heads will place :  
 And in thy Kingdom shall they reign,  
 prepared long before ;  
 And also shall with Christ remain  
 in Bliss for evermore.

THE

THE Sun doth now begin to shine,  
and breaketh forth yet more and more ;  
Meer Darkness was that Light of mine,  
which I commended heretofore :  
I was involved in my Sin,  
Had Day without, but Night within.  
My former Days I did compare  
unto the sweet and lovely Spring ;  
I thought that Time it was as rare,  
as when the chirping Birds do sing :  
But I was blind, for now I see  
There was no Spirit nor Life in me.  
My Spring it was in Winter-time ;  
Yet like the midit of cold December,  
The Sun was gone out of my Clime ;  
and also I do now remember,  
My Heart was cold as any Stone,  
My Leaves were off, my Sap was gone.  
God is a Sun, a Shield also ;  
the Glory of the World is He :  
True Light alone from Him doth flow,  
and he has now enlightened me.  
The Sun doth his sweet Beams display,  
Like to the Dawning of the Day.  
How precious is't to see the Sun,  
when in the Morning it doth rise,  
And shineth in our Horizon,  
to purify the clouded Skies !  
The misty Fogs by his strong Light  
Are vanished quite out of Sight.  
Thus doth the Lord in my poor Heart,  
by his strong Beams and glorious Rays,  
The Light from Darkness clearly part,  
and make in me rare shining Days :  
Tho' Fogs appear, and Clouds do rise,  
He doth expel them from mine Eyes.

Were

94 Hymns and Spiritual Songs.

Were there no glorious Lamp above,  
what dark Confusion would be there !  
If God should quite the Sun remove,  
how would the Seamen do to steer ?  
My Soul's the World, and Christ's the Sun ;  
If he shines not, I am undone.  
In Winter Things hang down their Head,  
untill Sol's Beams do them revive ;  
So I in Sin lay buried,  
till Jesus Christ made me alive :  
Alas ! my Heart was Ice and Snow,  
Till Sun did shine and Winds did blow.  
Until warm Gales of heav'nly Wind  
did sweetly blow, and Sun did dart  
Its Light in me, I could not find  
no Heart within my inward Part :  
Then blow thou Wind, and shine thou Sun,  
To make my Soul a lively one.  
In nat'ral Men there is a Light,  
which for their Sins doth them reprove :  
And yet they are but in the Night,  
and not renewed from above :  
The Moon is given (it is clear)  
To guide Men who in Darknes are.  
The Sun for Brightness doth exceed  
the Stars of Heaven, or the Moon ;  
Of them there is but little Need,  
when Sun doth shine towards high Noon ;  
Just so the Gospel doth excel  
The Law God gave to I'srael.  
All those who do the Gospel flight,  
and rather have a Legal Guide,  
The Sun's not risen in their Sight,  
and therefore 'tis that they deride  
Those who commend the Gospel Sun,  
Above the Light in ev'ry one.  
Degrees of Light they do perceive,  
some of them weak, and others strong ;

That

That which is saving none receive,  
but those unto whom Christ belong :  
Yet doth each Light serve for the End,  
For which to Man God did it send.

**L**E T not the Sun eclipsed be,  
nor any dark Cloud interpose  
Between thyself (dear Christ) and me,  
who art that blessed *Sharon's Rose* :  
O ! let thy Face upon me shine,  
Since Thou, by Choice, hast made me thine.  
Always let me walk in thy Light,  
till Grace doth me with Glory crown ;  
Turn not my Morning into Night,  
nor ever let my Sun go down.  
O ! let thy Face upon me shine,  
Since by dear Purchase I am thine.  
Let not thick Fogs, O Lord, arise  
from the gross Lumps of this dark Earth,  
To th' hiding of the glorious Skies :  
the Thoughts of that's as bad as Death :  
O ! let thy Face upon me shine,  
Since by Adoption I am thine.  
Lord, let thy Morning be more bright,  
and thy Sun shine to the perfect Day ;  
And let mine Eyes have stronger Sight,  
that I behold its Glory may :  
O ! let thy Face upon me shine,  
Since God, by Gift, has made Thee mine.  
Lord, shine and make my Heart more soft,  
and temper it the Seal to take ;  
Make it according as it ought,  
O ! do it for thine own Name's Sake :  
O ! let thy Face upon me shine,  
Since by sweet Contract I am thine.  
The Light of thy dear Countenance,  
it is the Thing I only prize ;

Let

Let not therefore my Ignorance  
 darken the Light of my dim Eyes :  
 O ! let thy Face upon me shine,  
 Since I, by Faith, am wholly thine.  
 O ! be my Strength, my Light, my Guide,  
 always, until I come to die ;  
 And from thy Paths ne'er let me slide,  
 but light me to Eternity.  
 O ! let thy Face upon me shine,  
 For I myself to thee resign.  
 There's many, Lord, who daily cry,  
 Oh ! who will shew us any Good ?  
 'Tis in thyself, Lord, it doth lie,  
 although by few 'tis understood :  
 O ! let thy Face upon me shine,  
 For I by Conquest now am thine.  
 Lord, in thy Light I thee enjoy,  
 and with thy Saints Communion have ;  
 No Devil can that Soul destroy  
 whom thou intendeſt for to ſave :  
 O ! let thy Face upon me shine,  
 For I can ſay that thou art mine.  
 Let not the Sun only appear  
 for to enlighten my dark Heart ;  
 But to poor Souls both far and near,  
 the ſelf-fame Glory, Lord, impart :  
 O ! let thy Face upon them shine,  
 As it doth now, dear Lord, on mine.  
 Let Light and Glory ſo break forth,  
 and Darkness fly, and quite be gone,  
 That all the Saints upon the Earth  
 may in the Truth be join'd in one .  
 O ! let my Face ſo brightly shine,  
 As to discover who are thine.  
 Let Grace and Knowledge now abound,  
 and the bleſt Gofpel ſhine ſo clear,  
 That it *Rome*'s Harlot may confound,  
 and Popiſh Darkness quite cashier :

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O! let thy Face on *Sion* shine,  
But plague those cursed Foes of thine.  
Let *France*, dark *Spain*, and *Italy*,  
thy Light and Glory, Lord, behold;  
To each adjacent Country  
do Thou the Gospel plain unfold:  
O! let thy Face upon them shine,  
That all those Nations may be thine.  
Let Christendom new christ'ned be,  
and unto Thee, O let them turn,  
And be baptiz'd, O Christ, by Thee,  
with th' Spirit of the Holy One:  
O! let thy Face upon it shine,  
That Christendom may all be thine.  
And carry on thy glorious Work  
victoriously in ev'ry Land;  
Let *Tartars*, and the mighty *Turk*,  
subject themselves to thy Command:  
O! let thy Face upon them shine,  
That those blind People may be thine.  
And let thy Brightness also go  
to *Asia*, and to *Africa*;  
Let *Egypt*, and *Affryria* too,  
submit unto thy blessed Law:  
O! let thy Face upon them shine,  
That those dark Regions may be thine.  
Nay, precious God, let Light extend  
to *China* and *East-India*,  
To Thee let all the People bend,  
who live in wild *America*:  
O! let thy blessed Gospel shine,  
That the blind Heathens may be thine.  
Send forth thy Light, like to the Moon:  
most swiftly, Lord, O let it fly,  
From *Cancer* unto *Capricorn*,  
that all dark Nations may espy  
Thy glorious Face on them to shine,  
And they, in Christ, for to be thine.

98 Hymns and Spiritual Songs.

The Fulness of the *Gentiles*, Lord,  
bring in with Speed: O let them fear  
Thy Name in Truth, with one Accord,  
live they far off, or live they near :  
O ! let thy Face upon them shine,  
And let us know, Lord, who are thine.  
And also, let the glorious News,  
Of thy Salvation yield Relief  
Unto the sad distressed *Jews*,  
who hardened are in Unbelief:  
O ! let thy Face upon them shine,  
For *Abraham*'s Sake, that Friend of thine.  
O ! don't forget poor *Israel*,  
but let thy Light and glorious Rays,  
Cause their rare Beauty to excel,  
beyond what was in former Days :  
O ! cause thy Face sweetly to shine,  
That *Jews* and *Gentiles* may be thine.  
O ! let a'l Kingdoms now with Speed,  
and all the Nations under Heaven,  
From all gross Darkne's now be freed,  
and Power to thy Saints be given :  
That they, in Glory, Lord, may shine,  
According to that Word of thine.

A N

A N

## A P P E N D I X.

Containing a DIALOGUE between an  
Old *Apostate*, and a Young *Professor*.

## Apostate.

HOW many Straits and Crosses have I met,  
Since I myself to seek for *Canaan* set !  
*Red-Seas* and *Wildernes* lie between ;  
Why venture I for what I ne'er have seen ?  
Why can I not, where now I am, remain ?  
Or to my old Delights turn back again ?  
My Head has been perplex'd with Cares and Fears,  
Since to these P: eachers I inclin'd mine Ears ;  
They were but Fancies that disturb my Mind,  
I sought for something which I could not find.  
Ah ! would to God, in *Egypt* I'd remain'd,  
For there's no *Canaan* likely to be gain'd :  
Conscience, be silent, don't disturb me more,  
Upon such Things I will no longer pore :

E 2

For

N

100 *A Dialogue between an Old Apostate,*

For back to *Egypt* I will now retire,  
Where I'll have all Things to my Heart's Desire.

**Devil.**

Pursue thy Purpose, thou shalt understand,  
Whate'er I have shall be at thy Command;  
My Kingdom's large, the World is wholly mine,  
Bow down to me, and all shall then be thine.  
Behold the Bags of Gold, which thou shalt have,  
Honours on Earth, Riches and Pleasures brave!  
When others forc'd in Prison are to lie  
Thou shalt enjoy thy precious Liberty.  
When Kings and Princes do on others frown,  
Thou shalt be held in Honour and Renown.  
Thou hast much Goods laid up for many Years,  
And long shalt live free from all Cares and Fears.  
Thy Seed establish'd too shall be on Earth,  
And thou shalt spend thy Days in Joy and Mirth.  
Thoughts of Religion utterly disdain,  
Nor think of God or Jesus Christ again;  
Fanatick Fables never more regard;  
The Pains of Hell, of which thou oft hast heard,  
Are nought but Fictions of their crafty Head,  
With Eear of nothing are they frightened.  
As for Religion, that's a devised Thing,  
Which from some crafty Head at first did spring,  
To awe the Minds of Fools, who, wanting Wit,  
Take that for Gold which is but counterfeit.  
The Truth o'th' Scriptures thou hast need to doubt,  
For divers Places thou may'st soon find out,  
Which inconsistent to each other be;  
Of what it speaks there is no Certainty.  
Conclude, in truth, there is no God at all;  
Why should'st thou be so foolish as to call  
On him, whom thou didst never see or know?  
Unless 'tis thus, Because that most do so.

Let

Let melancholy Fancies then therefore  
Ne'er vex thy Mind, nor grieve thee any more ;  
Enjoy thyself on Earth, and heap up Gold,  
No Good like that which Purse and Bags do hold.  
Come, eat and drink, To-morrow thou must die,  
And after that there's no Eternity,  
As some suppose; for thou i'th' Grave shalt rot,  
And as the Beast be utterly forgot :  
But since you know it is Reproach to them  
Who will Religion utterly contemn,  
Thou may't Religious also seem to be,  
For there is one that's very fit for thee.  
No Worship on the Earth doth suit so well  
With Flesh and Blood, or doth for Ease excel,  
Or with Man's Int'rest doth so well agree,  
Like what's maintain'd in famous *Italy* :  
That, that's the Worship which for thee I pick,  
I'm not againit thy turning *Catholick*.  
If there's a Heaven, of this thou need'st not doubt,  
An easier Way for thee I can't find out :  
The Way's so broad, whole Nations walk therein,  
And Persons of all Sorts : No Lett is Sin.  
Wast thou at *Rome*, thou'dst hear melodious Sounds,  
Sweet Joys and Mirth in Plenty there abounds :  
Finz Boys and Men harmonious Notes do sing,  
Whilst Organs play in Concert, and Bells ring.  
In that brave Way thou'l have the Liberty  
To do such Things as others do deny.  
Thou may'st be Mad, Carouse, and Domineer,  
Strict *Roman Catholicks* such Things can bear.  
Or if thou should'st some curious Lady 'spy,  
Or view some pretty Maid with wanton Eye,  
To court or play thou need'st not fear at all,  
For all such Things they Venial Sins do call.  
And one great Help and Remedy thou'l have,  
Which from all Grief and Danger will thee save,  
If it fall out by Chance at any Time,  
Thou should'st commit some great and heavy Crime,

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There's a quick Way, the Blessed Absolution,  
A present Help, and yet no Superstition ;  
For a small Sum of Money, soon is had  
A pardon for all Sins, tho' ne'er so bad.  
His Holiness for a few Shillings can  
Murder and Perjury forgive to Man ;  
Nay, unto thee can grant a Dispensation  
To kill and murder any in a Nation  
Who hate us, and the Holy Church oppose ;  
Come, trouble not thyself, but straitway close  
With Peter's Church, to whom such Pow'r is given  
To ope' and shut, with Ease, the Gates of Heaven,  
And make that Sin To-day that ne'er was Sin ;  
And that Lawful, which Lawful ne'er has been :  
Come, buy the Beads, and Crucifix also,  
And as the Church believes, believe thou too.  
For this, I hope to see, ere a few Days,  
Some Thousands cleaving to those ancient Ways.  
And since in Kindness and Affection dear,  
I've shewn thee how to be preferred here,  
And do engage thy faithful Friend to be,  
There's some small Thing I'd have thee do for me ;  
Speak Evil of the Ways thou hast been in,  
Belye them all, and charge them all with Sin :  
Their Faults lay ope', let none at all be hid,  
Revile, reproach, and slander in my Stead :  
Shew how they differ, that they can't agree,  
There's little Love, and Want of Charity.  
Of Canaan Land raise thou an ill Report,  
To turn them back that are a going for't ;  
One Thing at present I would have thee do :  
There is a Friend of mine, which thou dost know,  
Who hath a Son indeed that is his Heir,  
That to these foolish Notions doth adhere,  
If he should visit thee, with Speed do thou  
Treat with the peevish Youth ; I'll tell thee how  
To controvert the Cause ; my Place supply,  
And do what I could not do formerly.

His

His forward Zeal will do my Kingdom Wrong,  
'Cause others also in that Way do throng :  
And you shall also some Derision bear,  
Through his hot Zeal, if that you ha'nt a Care.

### *Vitinus.*

The Thoughts which Satan darts into his Mind,  
He closeth with, and fully is inclin'd  
His Counsel for to take, whate'er become  
Of his poor Soul at the great Day of Doom.  
An Atheist he's become in Heart and Life,  
And hath abandoned his Christian Strife.  
But since the Gentleman and he are met,  
I will give Way, and hearken how they treat  
About this Youth, that has of late begun  
Resolvedly to Heaven for to run :  
You'll hear how this Apostate will engage  
To turn him from his blessed Pilgrimage.

### *Apostate.*

What, my old Friend, *E. R.* ? Sir, I am glad  
To see you once again ; yet I am sad,  
And grieved sore, to see you look so ill :  
What Evil, Sir, I pray, hath you beset ?  
What is the Cause of this your present Grief ?  
If I can give, or help you to Relief,  
Or comfort you i'th' least, I willing am,  
And shall rejoice ; for which I hither came.

### *Gentleman.*

Ah ! Sir, my Son, my Heir, doth grieve my Mind,  
From whom I once more Comfort hop'd to find ;  
And, I'm afraid, he'll prove a Plague to me,  
Unless he can with Speed recover'd be.  
He'll be a Preacher, I do think, ere long,  
He's such a Bookish Fool, and so head-strong,

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That I have little Hopes he'll e'er be good ;  
Here's Cause of Grief, if rightly understood :  
He is become so vile a Heretick,  
That *Rome's* good Church, and the true Catholick,  
Most vilely, I perceive, he doth disdain,  
And doth, forsooth, tell me he's born again.  
I do beseech you, Sir, do what you can,  
If you can't change his Mind, there's not a Man  
I think, in Truth, that ever will prevail ;  
Oh ! arm yourself, therefore, and him assail.  
You were deceiv'd yourself some Time ago,  
And therefore now more able are to show  
The Vanity of these divised Ways,  
And Bookish Fables of these silly Days.  
Having the Scripture in our Mother-Tongue,  
Has been the Ruin of us all along ;  
For since Men did our Holy Church forsake,  
And up new Notions for Religion take,  
Nought but Confusions in the World we see ;  
And otherwise, in Truth, 'twill never be,  
Until we Catholicks their Books do burn,  
And they unto the ancient Church return.

*Apostate.*

I am, good Sir, of that Opinion too,  
And sorry am to hear what now you do  
Relate to me ; I'll make him understand  
The Danger that attends on ev'ry Hand.  
The Hopes of unseen Things will him deceive,  
A Faith's but a meer Fancy, I believe :  
That's the chief Good which Man doth here enjoy,  
And that's the Evil which doth him annoy,  
Or doth deprive him of his Joy and Bliss ;  
None but Fanaticks will deny me this.  
Who boast of that they never did possess ;  
They lie, alas ! and are (in Truth) no less  
Than frantick Fools ; for I could never see  
Of what they speak that there's a Certainty.

I will endeavour therefore out of Love,  
Your Son from these Delusions to remove :  
And since I do perceive he's near at hand,  
I'll take my Leave,      *Your Servant to command.*

## PROLOGUE to the DIALOGUE

*between an Old Apostate, and a Young Professor.*

*ATTEND dear Friend, read with a serious Eye.*  
*And thou a sharp Conflict shalt soon espy.*  
*Between a Man quite void of Godly Fear,*  
*And a dear Youth most Holy and Sincere.*  
*The one affirms all Godliness is vain,*  
*The other counts it for the greatest Gain.*  
*Mark thou the End of both, and thou shalt see*  
*What's best to chuse, Grace, or Iniquity.*



*Apostate.*

**W**E L L met, good Sir, from whence pray, did  
you come ?

*Professor.*

I am a Stranger, and am travelling Home.

E 5

*Apostate.*

*Apostate.*

Can you a Stranger in this Country be ?

*Professor.*

Yes, as were all our Fathers formerly.

*Apostate.*

But from whence came ye ? Let us confer together.

*Professor.*

From *Egypt*, Sir.

*Apostate.*

I am trav'ling thither.

What is your Bus'ness, Sir, that thus in Pain  
You strive against the Wind with Might and Main ?  
Ere farther you do go, fit down, account ;  
See whether that you run for will surmount  
The Labour great, and Loss you will sustain,  
Before the Prize, in Truth, you do obtain.  
What Place is it to which you think to go,  
That to advise you I may fully know ?  
For good Instruction I'll to you afford,  
When I this Thing from you have plainly heard.

*Professor.*

I am from *Canaan*, that most holy Land,  
I'll travel thither, as God doth command ;  
And tho' all Things I lose ere I come there.  
'Twill all my Losses, I am sure, repair :  
The Worth of that, therefore, for which I run  
I did account before I first begun.

*Apostate.*

### Apostate.

Know you, for Truth, the Place is then so rare !  
You may mistake, for you were never there.

### Professor.

Ah ! Sir, of it I have a glorious Sight,  
Which doth my Soul transcendantly delight.  
Although in Person there I ne'er have been,  
Yet I, most plain, sweet *Canaan* oft have seen.  
Besides, I lately spoke with a dear Friend,  
Who did the other Day from thence descend ;  
And unto me its Glory he did show,  
And precious Worth ; from him I came to know.  
Some of its Fruits also to me he gave,  
Which makes me long till I possession have.

### Apostate.

Is't not the Fancy of thy crazy Head ?  
I have likewise of such a *Canaan* read :  
It may be so, or so it may not be,  
It ne'er seem'd real, truly, unto me.  
Who would for Things which so uncertain are,  
Such Losses suffer, and such Labour bear ?  
A Bird i'th' Hand's worth two i'th' Bush, you know,  
This Zeal, poor Lad, will work thy Overthrow.

### Professor.

You vainly talk, and live by Sight and Sense,  
I walk by Faith, which is my Evidence  
Of Things not seen, here with an outward Eye ;  
What thou see'st not, I clearly do espy.  
'Tis not the Fancy of a crazy Brain ;  
For *Moses*, that its Pleasures he might gain,

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All Egypt's Treasures quickly did forego ;  
Was that the Way unto his Overthrow ?  
No, no, dear Sir, he saw it was the Way  
To Peace and Honour in another Day.  
True Peace of Conscience, that thro' Grace I have,  
Which passeth all Mens Knowledge to conceive ;  
I would not be depriv'd of it again,  
If that I might Ten Thousand Worlds obtain.

*Apostate.*

Tush, silly Fool, kick Conscience quite away,  
Ne'er mind his Notions, nor what he doth say.  
I stiled him, and that a good while since,  
And took Revenge for his proud Insolence.  
His gasping Groans I no ways did regard,  
But let my Heart against him grow so hard  
That now I can, without the least Controul,  
Have any Pleasures that delight my Soul.

*Professor.*

Ah ! Sir, go on, if that's the Choice you make,  
I never will such cursed Counsel take :  
Whoever doth his Conscience so abuse,  
Doth his dear Maker in like Manner use.  
And tho' in you poor Conscience now lies slain,  
I 'th' Judgment-Day he will revive again ;  
And then against you his sad Witness bear,  
And in your Face most ghastfully will stare.  
You'll have the worst at last ; I grieve to see  
You harden'd thus in your Iniquity.

*Apostate.*

My Sorrow's gone, but thine, alas ! will double ;  
Concerning me, thyself do thou not trouble.  
The Storms and blust'ring Winds are over-past,  
And very safe I am arriv'd at last

In

In the same Port where Princes do delight  
For to repose themselves in Day and Night.  
I have been toss'd upon the boist'rous Seas,  
And till of late could find no Rest or Ease ;  
But you, alas ! with restless Storms are hurl'd,  
Whilst I enjoy a very quiet World.  
All thy best Days are gone, and plung'd thou'lt be  
Into the dismal Gulph of Misery ;  
Unless thou dost recant, and stop thy Course,  
You'll quickly see all Things grow worse and worse.  
Those Fools who do their nicer Conscience mind,  
Ere long they shall but little Comfort find.

### Professor.

Sir, Storms and Tempests do, I know, attend  
Those that resolve poor Conscience to befriend :  
*Paul's* Portion 'twas, who from his very Youth,  
Kept a good Conscience, and obey'd the Truth ;  
He met with blus'ring Winds, was toss'd about,  
Yet he did bear for *Canaan* most devout,  
Till he at laist the glorious Voyage made,  
Getting the Crown which ne'er away will fade.  
All those that sail'd this Way, have all along  
Met with great Opposition, and much Wrong  
From Pyrates, Robbers, and Usurpers, who  
Contrived have the Righteous to undo :  
This terrifies me not, because that I  
Know 'tis the Way to true Felicity.  
The Gold and precious Things the Merchant gains,  
Do quit his Cost, and recompense his Pains.  
So Hopes of Joys which so Cœlestial are,  
Makes me no Labour nor no Cost to spare.  
You are for present Things ; I farther see  
You are for Earth, but Heaven is for me.  
You are for Pleasures, and for Bags of Gold,  
I am for that which *Moses* did behold.  
You are for Ease, whatever it doth cost,  
And Honour here, tho' Soul for it be lost.

My

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My Purpose I'll pursue, what'er I meet,  
My Portion's great, my Peace no Counterfeit ;  
Heav'n's my Port, there's such a Place I'm sure ;  
Nought should entice me, or my Soul allure,  
To lose my Hold, I'll keep firm in my Station,  
Though in my Way I meet with Tribulation,  
Yet I most safe shall there at last arrive,  
Nor Men, nor Devils, ever shall deprive  
My Soul of that Eternal Dwelling-place,  
Such Confidence I have obtain'd through Grace.

*Apostate.*

If I should grant Things which so doubtful are,  
That there's a Canaan, or a Heaven, where  
Sweet Joys abound, beyond what's here below ;  
Yet hard it is for any Man to know  
The ready Way unto that seeming Place.  
Consider this, Oh ! 'tis a weighty Case ;  
For there so many Ways and Voices be,  
How thou shouldst find the right, I do not see.  
Thou art a Stranger too, thou said'st, be plain,  
Come, come Young Man, turn with me back again.

*Professor.*

Nothing, dear Sir, more certain is than this,  
That there's a Heaven, or eternal Bliss :  
The Heathens could, by Nature's Light, espy,  
Man's chiefest Good, his best Felicity,  
Must needs excel the best Enjoyments here :  
And shall this doubtful unto those appear  
Who have God's Works most dreadfully made known ?  
Yea, and his Word, which very few, or none,  
Who live in any Land the like have had ;  
Shall such turn Atheists ? This is very sad —  
Jehovah came from Heaven t'other Day,  
And gave Directions how to find the Way.  
This Writing's firm, 'tis sealed with his Blood,  
That the old Dragon, with his mighty Flood

Of

Of Superstition, and persecuting Fire,  
Could it not spoil, nor gain his curst Desire.  
The Holy Scriptures God to us ~~is~~ hath given,  
To guide our Souls in the right Way to Heaven.  
Though Satan has made Opposition strong,  
Yet still we have it in our Mother-Tongue:  
And by this Means, most plain I come to know  
The very Foot-steps where the Flock doth go.

### Apostate.

Tho' you of Scripture seem to make your Boast,  
Your Hopes of this will suddenly be lost ;  
For you're not like the Scriptures long to have,  
Your Soul and others thus for to deceive ;  
For Holy Church, once more, will quite destroy  
This *English* God, which they seem to enjoy.  
Thou art unlearn'd, the Scriptures dost not know,  
But wrestest them to thine own Overthrow.

### Professor.

They are unlearn'd, whom God hath never taught,  
But have in Popish Darkness up been brought ;  
They are unlearn'd, who never had the Spirit,  
Who think they can by Works Salvation merit :  
They are unlearn'd, who foolishly deny  
The Spirit's Teaching and Authority  
For to excel all human Arts and Science,  
And on no Man's teaching wholly have Reliance :  
They are unlearn'd, or very poorly read,  
Who teach Christ Jesus is a Piece of Bread,  
Which Rats and Mice may eat and vomit up,  
And do deny the Laity the Cup.  
They are unlearn'd, who think that Purgatory  
Can be aught else but a meer feigned Story.  
They are unlearn'd, whose Doctrine doth declare  
The Church doth on her Shoulders two Heads wear.

That

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That Man's unlearn'd, who never learned hath  
The *A, B, C,* of the true Christian Faith.  
I grant that Man is wholly yet unlearn'd,  
Who never knew himself, nor yet discern'd  
The cursed Nature of his heinous Sin ;  
Nor what Estate by Nature he is in.  
That Man's unlearn'd, who never went to School  
Of Christ, to learn how to become a Fool.  
He is unlearn'd ; yea, and a very Sot,  
Who hath his Soul, and Jesus Christ forgot ;  
And doth esteem Earth's empty Vanity  
Above the Good which Saints in God espy.  
I am unlearn'd, and yet have learned how  
To crucify the Flesh ; yea, and to bow  
To Jesus Christ, and, for his precious Sake,  
His Yoke and Burden willingly to take,  
And to extol him, as he is Priest and King,  
And as my Prophet too in every Thing.  
Some Things, I must confess, I ne'er could learn,  
Nor any way's perceive, see, or discern.  
I never read of *Peter's* triple Crown,  
Nor that he ever wore a Popish Gown.  
I never learn'd that he did Pope become,  
Or rul'd o'er Kings, like to the Beasts of *Rome*.  
I never learn'd that he had Concubines ;  
Or ever Power had to pardon Sins.  
I never learn'd he gaunted Dispensations  
To poison Kings, or Rulers of these Nations,  
Who were profane, or turned Hereticks,  
Or did refuse the Faith of Catholicks.  
I never read that he had Chests of Gold,  
Or that great Benefits by him were sold.  
I never read that he's called His Holiness,  
Yet had as much as any Pope, I guess.  
I never learn'd *Peter* did magnify  
Himself above all Gods, or G O D on High !  
Or that upon the Necks of Kings he trod,  
Or ever he in Cloth of Gold was clad.

I never

I never read that he made Laws to burn  
Such as were Hereticks, and would not turn  
To Jesus Christ, much less to murder those  
Who did, in Truth, Idolatry oppose.  
I never learn'd, nor could do, to this Day,  
That Pope and *Peter* walk'd both in one Way ;  
Yea, or that they in any Thing accord,  
Save only, in denying of the Lord :  
*Peter* deny'd him, yet did love him dear ;  
The Pope denies him, and doth hatred bear  
To him, and to all those that do him love,  
Who bear his Image, and are from above.  
*Peter* deny'd him, and did weep a main,  
The Pope denies with the greatest Disdain.  
*Peter* deny'd him, yet for him did die,  
The Pope in Malice doth him crucify.  
*Peter* deny'd him thrice, and then repented.  
The Pope a thousand Times, but ne'er relented.  
*Peter* and *John* no mighty Scholars were,  
Yet few for Knowledge might with them compare.  
The learned School-men put our Lord to Death,  
And very few of such Christ called hath ;  
But poor despised Persons he doth call,  
And passeth by the high flown Cardinal ;  
For human Learning, and such kind of Preaching,  
Is nothing to the blessed Spirit's Teaching.  
I Learning like, and grant that Men may use it,  
Yet would I have them not so far abuse it.

### Apostate.

Leave off these canting Strains, and don't deride  
Our Holy Father, for I can't abide  
To hear such prating Fools. Are you so wise ?  
Dare you the Holy Mother-Church despise ?  
'Tis a Religion I like best of all,  
The Pope I do adore, and Cardinal.  
There's Pomp and Riches, and all worldly Glory,  
What you talk of is an unpleasant Story

Here's

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Here's Heav'n and Earth, what canst thou more desire?  
Or of thy God, or any Man require?  
The Way thou'st lost, and *Canaan* wilt not see,  
With Speed therefore turn back again with me.

**Professor.**

Could I no other Reason give or urge,  
To prove *Rome's* Church untrue, I can't but judge  
That which you speak doth plainly it declare,  
For in Christ's Church no such vain Pomps appear.  
No worldly Glory doth Christ's Church adorn,  
For she's afflicted, much despis'd, and torn.  
Her Beauty can't with outward Eyes be seen,  
Her Beauty, and her Glory are within.  
When *John* set forth the Antichristian State,  
Much outward Pomp, 'tis true, he doth relate,  
With Jewels all bedeck'd, and likewise Pearl,  
Who at poor *Zion* doth with Envy snarl.  
No Liberty to th' Flesh the Lord doth give,  
Saints must alone after the Spirit live.  
No serving God and Mammon, Sir, 'tis plain,  
You must to Hell, except you're born again;  
If you'll be Christ's with Speed then turn you must,  
And crucify the Flesh, with all its Lust.  
All those who do God's holy Word contemn,  
No Light, nor Truth, is there at all in them;  
Their Feet on the dark Mountains soon will fall,  
And utter Ruin will o'ertake them all.  
I do not fear, nor have I any Doubt  
But I shall find this blessed *Canaan* out:  
To turn to *Egypt* back with you again,  
The Thoughts of it my Soul doth much disdain.  
Dost think I'll leave my Quails and Manna rare,  
For stinking Garlick, and base Onions there?

**Apostate.**

For all your Courage, Sir, I do suppose  
You will repent that ever you have chose

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To leave the Comforts of a precious World,  
And with fond Zeal thus blindly to be hurl'd.  
You are a Man that might advanced be  
Unto great Honour, State, and Dignity ;  
Your Father's Master of a great Estate,  
You are his only Son ; I hear of late,  
If you do not this new Religion leave,  
One Groat of him you are not like to have.

*Professor.*

This World is a just Balance, oft I try,  
And find it higher far than Vanity.  
Riches, alas ! are only Bags of Cares,  
Honours are nought but foul bewitching Snares.  
Your outward Joy will turned be to Sadness,  
Your Pleasure into Pain, your Wisdom, Madness.  
You catch at nothing, 'tis at best a Bubble,  
Which long you cannot keep, altho' you double  
Your Diligence, and think to hold it fast,  
'Twill fly with Speed. 'Tis but an empty Blast.  
This World's a Strumpet, like of whom I've read,  
Who with sweet Fumes enticeth to her Bed ;  
With amorous Glances promises a Bliss,  
And hides Destruction with a feigned Kiss.  
She hugs the Soul she hates, yea, and does prove  
A very Judas where she feigns to love.  
Take Heed therefore, lest you be catch'd i'th' Snare,  
And buy your late Repentance much too dear.  
The Comforts here, which you do precious call,  
Each Wise Man sees are vain, and fleeting all.  
To think I should repent, no Caute is there,  
If Things by you consider'd rightly were.  
What *Myses* chose of old, the same do I,  
All vain Allurements I do quite defy.  
I knew, when firt my Journey I did take,  
I must my Father's House learn to forsake ;  
In *Abraham's* Steps I am resolv'd to go,  
Whatever I expos'd am unto.

An

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An Heir to be unto some great Estate,  
Or Son unto some mighty Potentate,  
Is nought to what by Grace I'm born unto,  
My Portion's great, I know not how to show :  
I'm Heir unto that mighty King of Heaven,  
Ere long to me a *Canaan* will be given.  
I do resolve to hold out to the End,  
Altho' I ha'nt one Groat, or earthly Friend.

### *Apostate.*

What Ground have you, my Friend, for to believe  
If you forsake all Things, you shall receive  
This Land you speak of for your own Possession ?  
Unto your Heart 'tis good to put the Question ;  
For many ~~un~~ great Things do lay claim,  
Yet some oft-times I see, and sure I am,  
Unto such Lands can no good Title show,  
Altho' they strive for them, as you may do.  
If you should sell whate'er you have for this,  
And yet, at last, should also of it miss,  
You'll see yourself at length then quite undone ;  
Consider on't, and back with me return.  
To save my own, I thought 'twas best for me,  
Unless of this I could assured be.

### *Professor.*

Don't think you shall my Zeal for Heaven cool,  
Nor my dear Soul with Fancies thus befooled.  
Rouze up, my Soul, now in thy own Defence,  
And shew thy clear, thy precious Evidence.  
Can any Thing be plainer here on Earth ?  
For me 'twas purchas'd by Christ Jesus' Death.  
'The Father doth his Kingdom own, and he  
For his own Child hath late adopted me.

*Apostate*

Apostate.

How do you know you be his Child ? In this  
You may mistake, and so may *Canaan* miss.

Professor.

My late Conversion doth most plainly prove  
My inward Birth is truly from above.  
The Truth and Conscience both agree in one,  
I am, thro' Grace, no Bastard, but a Son ;  
Besides all this, since I did first believe,  
An Earnest of this Land I did receive ;  
And divers Promises also there be,  
Which bind it firmly over unto me.  
Is not my Title unto Heaven good,  
When sign'd and seal'd to me by Christ his Blood ?  
You see by these I have a certain Ground,  
And good Assurance for God's Kingdom found :  
But you, as it appears, do quite despair,  
Without all Hopes of ever coming there.

Apostate.

Nay, stay a little, don't affirm that neither ;  
Why may not I as soon as you get thither ?  
Tho' in that Way in which I late did walk,  
Was deceiv'd with many other Folk :  
And thought that Heaven was entail'd on those,  
Who did the Pope and Church of *Rome* oppose ;  
Thinking a Man a seperatist must be  
From the same Church, or else could never see,  
Find or enjoy Felicity or Rest,  
And therefore I, like others, did protest  
Against that ancient Mother-Church, whom now  
I am resolv'd to own, yea, and to bow  
Down unto her, with all humble Subjection,  
Thinking it best for Safety and Protection ;

Resolving

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Resolving never more to vex my Mind  
As I have done, for I shall sooner find  
In this smooth Way Assurance to Salvation,  
Than if I had kept in my former Station.  
And that *Rome's* Church can plead Antiquity,  
No *Protestant*, I'm sure, can it deny.  
Yea, and must grant, whatever's their Profession,  
That none but *Rome* can prove their true Succession  
From those brave Churches which first planted were  
By the Apostles, as their *Acts* declare :  
And therefore, Youth, you must no longer boast  
Of Faith and Confidence, for you have lost  
Your Way to Heaven ; and must therefore look  
Upon that Church which long hath been forsook ;  
For though Corruption in the Church there be,  
Yet all should walk in Uniformity.

*Professor.*

Sir, I deny your Church's Constitution,  
Which makes me loath you ; and for your Pollution,  
Corruption, and vile Spots, they are so bad,  
No Church of Christ the like hath ever had :  
Which I resolve fully to make appear,  
Before I leave you, if you please to hear.

*Apostate.*

*Rome's* Church was rightly gather'd, that's most clear,  
St. *Paul* himself, to this doth Witness bear ;  
Faith and Repentance truly did they own,  
And were baptized in due Form, 'tis known :  
No Church in Constitution right has been.  
If that our Church doth fail the least herein.

*Professor.*

*Rome's* Church, I grant, was true i'th' Apostles Days,  
But your's from that doth differ many Ways.

From

From the true Faith she hath departed quite,  
And the true Church was forc'd to take her Flight  
Into the dark and howling Wilderness,  
Where she did lay in sore and great Distress.  
If *Rome's* Church now were like unto the Old,  
Then with the *Romanists* we all would hold ;  
But when she is become Christ's Enemy,  
God out of *Babylon* doth bid us fly.

If you can prove *Rome's* Church had not declin'd  
From that Church-State by Paul himself defin'd,  
You will then undertake for to do more,  
Than any Papist ever did before.

God once the Jewish Church did own, and love ;  
But for their Sins he did it quite remove  
Out of his Sight, they're broken for their Sin,  
With other Churches that have famous been,  
And yet do keep some outward Form or Show  
Of Worship and Church-State, as *Rome* may do,  
Who has in truth, nought else, save a brave Name,  
As hath been clearly prov'd by Men of Fame.

If you should bring your Vifibility,  
To prove your Church is true, I do reply,  
A better Argument I need not bring

To prove you false, than that same very Thing :  
For the true Church, being hid, did not appear  
A Thousand Two Hundred and Sixty Year.

And then, whereas you in the second Place  
Mention Antiquity, 'tis a clear Case

Your Church is under Age, 'tis much too young,  
Out of Apostacy, alas ! she sprung ;

A Bastard Church, base born, meer National,  
And therefore, that's for you no Proof at all :  
The fleshly Seed o'th' Church must not be brought ;

*John Bap'ist*, and our Saviour both so taught :

Christ's Church is gather'd by Regeneration,  
And not as 'twas i'th former Dispensation ;

ou in a lineal Way do go about  
To take in those whom Jesus hath shut out.

The

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The Axe is now laid to the Root o'th' Tree,  
And ev'ry one true Penitent must be ;  
Your Church is not so gather'd, therefore I  
Deny your Church, and its Antiquity,  
Which is supported by the carnal Sword,  
And not by the true Power of God's Word,  
Is very false. And that *Rome's* Church is so,  
Not a few worthy Authors plainly show :  
The Counsel which an ancient Author gave,  
Let ev'ry Soul with 'special Care receive.

*He that would holy live, from Rome be packing,*  
*There's all Things else, but Godliness is lacking.*

She also doth most dev'lish Doctrines hold,  
According as the Apostles have foretold ;  
In charging People to abstain from Meat,  
Which freely God alloweth us to eat ;  
And in denying Persons for to Wed,  
Tho' God admits the undefiled Bed.

By means of these most cursed Prohibitions,  
Your Clergy stink alive with gross Pollutions.

And meany other filthy Popes of *Rome*  
Have Sodomites and filthy Ones become :  
Most cursed Stews allowed are by them,  
Whom none i'th' Popedom dare i'th' least condemn.  
Vile Necromancers many of them were,  
Haters of God ; no Sin, in Truth, is there,  
But some proud Popes of it have guilty been,  
As may upon Record be daily seen.

Is this your holy Head, and rev'rend Father  
Next unto Christ supreme ? Is he not rather  
A Devil incarnate, the worst of Mankind ?  
Who can in Hell a vile Sinner find ?

Is *Rome* Christ's Church, his Spouse, his only Love,  
His undefiled One, his spotless Dove ?

Sir, don't mistake, she is that Scarlet Whore,  
Whom *John* characterised heretofore,  
Which I shall soon evince, and make appear,  
If you, with Patience, will but lend an Ear.

*Apostate.*

### Apostate.

I find you in Reproaches free enough,  
But shan't expect you so too in your Proof:  
Those common Epithets of Beast and Whore,  
Are daily flung at ev'ry Body's Door :  
But for to warrant your severer Doom.  
Prove that they properly belong to *Rome*.

### Professor.

That Truth God's holy Word doth well explain,  
That City, which o'er Kings was us'd to reign,  
Was that same Whore, the Spirit clear doth show,  
And that *Rome* was that City, all Men know.  
Who then, above all others, bore the Sway ?  
'Twas *Rome* the Nations fear'd, and did obey.  
And still, ye *Papists*, to her Bishops give  
Headship o'er all who on the Earth do live :  
Before him Kings and Emp'rors must submit,  
So that he may a mighty Monarch sit.  
The second Character of *Babylon*,  
His Pomp and State ; wherein is proudly shewn  
That *Rome* has been a rich, gay, costly Whore,  
*England* once found, I wish we may no more.  
Infinite Sums she almost squeez'd from hence,  
For Pardons, Obits, Annates, and *Peter-Pence* ;  
And through each Land where she her Triumphs led,  
Whole Swarms of Locusts. Priests and Friars were  
These, as the Janizaries to the *Turk*, (spread.  
Were faithful Slaves still to promote the Work ;  
Whilst to maintain these Drones, she swept away  
The Fat and Wealth of Nations for their Prey.  
In the third Place, She doth Mens Souls enslave ;  
This Mark in *Rome* most evident we have  
With dangerous Vows, unwarranted Traditions,  
Implicit Faith, a Thousand Superstitions ;

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Pretended Miracles, apparent Lies,  
Damnable Errors, and such Fopperies,  
She clogs the Conscience, and to make all well,  
Boasts all her Dictates are infallible.  
This can of none but *Rome* be understood,  
That drunken Whore, who reels in Martyrs Blood,  
As I more plainly now shall make appear,  
And then with Patience your Excuses hear.  
Within the Compass of Five Hundred Years,  
Has been presented to the Eyes and Ears  
Of future Age, the most sad Contents  
Of bloody Tragedies, and dire Events  
Of dreadful Wars in several Generations,  
And Overthrow of many fruitful Nations.  
*Jerusalem* that City of Renown,  
Sack'd by *Vespasian*, burnt and broken down,  
It was indeed a dreadful Desolation ;  
And so have Conqu'rors dealt with many a Nation.  
All Conqu'rors ever found a Time to cease,  
When once they conquer'd, then they were at Peace.  
They murder'd none but such as would not yield  
To own them for their Lord, and in the Field ;  
But this vile Strumpet's Blood bedabbled Hands,  
Finds not a Period, never countermands  
Her cruel Rage, her Murders know no End,  
She slaughters when she Pity does pretend.  
Murders in Time of Peace her Neighbours, when  
They thought themselves the most secure of Men.  
One might fill Volumes with her bloody Story,  
In which she still perfists, and makes her Glory  
To invent strange Torments, to deprive the Breath  
Of Christians by a tedious ling'ring Death.  
The brutish *Nero*, first of Tyrant-Kings,  
From whose base Root nine other Tyrants springs,  
Whose most inhuman Acts, not to their Glory,  
Did leave the World a lamentable Story ;  
And to their lasting and eternal Shame,  
Did purchase to themselves that hateful Name

Of

Of bloody Monsters, in the Shape of Men,  
Whose cruel Deeds deserve an Iron Pen,  
That might perpetuate to After-times,  
These Heathens Cruelty : Record the Crimes  
For which those Christians willingly laid down  
Their earthly Housies, for a Heav'nly Crown.  
Reflect a while, Sir, and but cast an Eye  
First on those Heathen Emp'rors Cruelty,  
Then view the bloody Papists, and compare  
Their Cruelties together ; and as far  
As *Egypt*'s Darkness did exceed our Light,  
Or Midnight differs from the Morning bright ;  
So far the Papists Cruelty doth exceed  
The worst of Heathen Tyrants ; and indeed  
If *Cyprian* and *Eusebius*' Words be true,  
Yearly these persecuting Emp'rors slew  
Millions of Souls, shedding their guiltless Blood,  
Which ran like mighty Waters from a Flood.  
The Things wherein these Christians did offend,  
Were only these : They did refuse to bend  
Their Heav'n devoted Knees, or fall before  
Those Idol Gods those Emp'rors did adore.  
One God they did believe created all ;  
They did believe in Christ, and down did fall  
Prostrate upon the Earth, and daily bring  
Sacrifice only to that Heav'nly King.  
These Emp'rors Gods those Christians did deride,  
This was the Cause so many Millions dy'd.  
These Emperors thinking themselves engag'd,  
Their Idols to defend, grew more enrag'd,  
Seeing the Christians boldly to despise  
Their Gods, and honour Christ before their eyes.  
We thus may plainly see a Reason why  
Heathenish Emperors us'd such Cruelty :  
'Twas not because they worshipp'd not aright,  
But worshipp'd not at all ; but in despite  
Unto those Idols, whom they Gods did call,  
Affirming that they were no Gods at all.

124 *A Dialogue between an Old Apostate,*

A Deed not to be borne by Flesh and Blood,  
To have the Edicts of their Gods withheld :  
Yet in the midst of all those Tyrants Rage  
Serious Advice a little would assuage  
Their hellish Fury, and would sometimes cease,  
To give the Christians a breathing Space :  
But when as those Ten Emperors ceas'd to be,  
Then terminated all their Cruelty.  
But now the Heathen Emp'rors do as much adore  
The God of Heav'n and Earth, as they before  
Had done their Idols, and zealous for the Church,  
Give great Donations, make their Bishops rich.  
And now proud *Rome*, since *Constantine* the Great,  
Thou by Degrees hast taken up thy Seat,  
Puff'd up with Riches, swoll'n with filthy Pride,  
From God's pure Laws art quickly turn'd aside ;  
As God doth hate, and utterly refuse,  
And now such Bishops only dost thou chuse,  
Proud, sensual, void of the Godly Spirit,  
Such as the Lord hath said shall not inherit  
Eternal Glory ; such thy Bishops be,  
Who should be fill'd with Truth and Purity ;  
Shining like Light before the Flocks, that they  
The better may discern the perfect Way.  
But now, instead of such as these, behold,  
They are presumptuous, proud, imperious, bold ;  
Changing the Worship that the Lord made known,  
And in its stead will introduce their own :  
Yea, so presumptuous are they in their Pride,  
As to affirm, God's Holy Word no Guide  
For Men to walk by ; the only Rules that they  
Do counsel them, nay, force them to obey,  
Are their Traditions, which they hold to be  
Far more authentick than our Lord's Decree.  
And now those Christians, whose most tender Heart  
Durst not believe them, fearing to depart  
From God's Directions, which in his blest Word  
He hath so plainly left upon Record ;

These

These are the Men this wicked Strumpet hath  
So often made the Objects of her Wrath :  
O ! may the Blood-drunk Earth ne'er cease to cry  
Unto the Heaven-enthroned Majesty,  
Till God take Vengeance, as he did on *Cain*,  
For all the righteous *Abels* he has slain,  
Not for denying, but honouring the Lord ;  
Yea, for believing that his sacred Word  
Is the most perfect, and the truest Guide ;  
The Rule by which all Doctrines shall be try'd :  
Our blessed Lord bids search them ; for (saith he)  
They are the Words that testify of Me,  
Lo ! here's the Cause, behold the Reason why  
The Whore has acted so much Cruelty.  
Inhuman Murders doth this Whore invent,  
Whereby she daily slays the Innocent :  
Perfidious *Rome*, whose most inhuman Wrath  
Passing the Limits of a Christian Faith.  
Within the Space of Eight and Twenty Days,  
Thy bloody Hand most treach'rously betrays  
Ten Thousand Souls, and to that bloody Score  
Adds quickly after Twenty Thousand more.  
How many Murders more that Popish Nation  
Hath done, the *Roman Hist'ries* make Relation ;  
And yet from Cruelty *Rome* hath not ceas'd,  
And as her Years, her Murders has increas'd,  
And swoll'n to bigger Numbers, in less Space,  
Bellarmine attelth to her Face.  
Who thus attelth : That from the Morning Light,  
Till the fable Curtains of the Night  
Were closely drawn, her bloody Hands did slay  
A Hundred Thousand Souls : O ! let that Day  
Characters of Blood recorded be,  
That they remain unto Eternity !  
O ! let the Earth, that drinketh in the Rain,  
That did receive the Blood of all the Slain,  
At both the Heavens and the Earth implore  
The God of Heaven to confound the Whore.

126 *A Dialog ue between an Old Apostate,*

O ! poor *Bohemia* ! thou hast had a Taste,  
When wicked *Julian* laid thy Country waste,  
Burning thy Towns and Villages with Fire,  
Sparing not Young, nor Old, nor Son, nor Sire.  
Thou found'st the Wolfish Popes, in ev'ry Age,  
Cont iue thy Ruin ; many Times engage  
'Thy neighb'ring Nations to shed forth thy Blood,  
Only because faithful *Bohemia* stood  
For God's pure Church. *Martin* the Sixth excites  
Emperors, Kings, Dukes, Barons, Earls, and Knights,  
With one Consent to fall upon the Nation,  
On no less Terms than on their own Salvation ;  
Unto the vilest Sianer that e'er stood  
Upon the Earth, that would but shed the Blood  
Only of one *Bohemian*. O Rage !  
Not to be parallel'd in any Age,  
Except that Monster ; who did so rebuke  
The over-charitable Popish Duke  
Of *de Alva*, and would you know his Crime,  
It was, because that he in Six Years Time  
With so much Lenity caused not the Earth  
More Christians Blood to drink, than issued forth  
From Eighteen Thousand Souls ; for this, the Duke  
Was thought by Papists worthy a Rebuke.  
Is Eighteen Thousand in Six Years so few  
In the Account of your Blood-thirsty Crew,  
Inhumanly to murder ? Yes : Indeed,  
Because their former Numbers did exceed.  
But if the Duke of *Alva's* Bloody Bill  
Came short in Numbers, yet his Hand did fill  
It up with Torments, dreadful to rehearse,  
As that the very Thoughts thereof would pierce  
A Marble Heart, make Infidels relent,  
Torments that none but Devils could invent.  
But if all this was over-little, still  
His Predecessors added to the Bill :  
For, from the Time that hellish Inquisition  
Did from the Devil first receive Commission,

As well-approved History doth relate,  
Till Thirty Years expired had their Date,  
By cruel Torments, which they still retain,  
One Hundred Fifty Thousand there were slain ;  
Depriving them, as far as in them lay,  
Of all the Joys that either Night or Day  
Affords Mankind ; for them there was not found  
So much Sun-Light, as to uphold the Ground.  
If noisome Creatures breed, and foster'd there,  
Those very Creatures their Companions were.  
What Food they eat, was only to secure  
Their Souls alive, so that they might endure  
The many Torments that they did provide,  
And so One Hundred Fifty Thousand dy'd :  
Thus may I sooner spend my Strength and Tears,  
And tire, if you regard, your Eyes and Ears,  
Than give a full, and absolute Relation  
Of all the Acts of *Rome's* Abomination.  
Oh ! may my native Country rather hear  
Their bloody Acts, than in the least Part bear  
Her Burden, or behold her mur'd'ring Hand,  
Once more spread through the Confines of our Land :  
But I perceive these Truths are dully heard,  
And that you little my Discourse regard.

### *Apostate.*

Yes, yes, I hear and smile ; what Tragedies  
You make of lawful, just Severities.  
The Martyrs you applaud, were Rebels too,  
And still against Authority would go ;  
If then they suffer'd, pray who is to blame ?

### *Professor.*

Already I have shewn that, to their Shame ;  
And I will have my Countrymen to take  
Another Taste, to keep them still awake.

128 *A Dialogue between an Old Apostate,*

Let not the Strumpet's sugar'd Words persuade  
You to give Credit to her, that's her Trade,  
Like wicked *Cain*, first of that sinful Race,  
Who slew his Brother, smiling in his Face.  
From the first Time that e'er the hellish Rage  
Of Jesuits appeared on the Stage,  
Nine Hundred Thousand Souls, or thereabout,  
Ere many Years had run their Hours out.  
Of the *Americans*, by Popish *Spain*,  
In Fifty Years were Fifteen Millions slain.  
The poor religious *Waldenses*, whose Eye,  
Like the quick sighted Vulture, doth espy  
*Rome's* filthy Whoredoms, readily disclaim  
Her vile Idolatry, and hate the same,  
Drank deadly Draughts of *Rome's* most bloody Cup,  
Which was with Hell-bred Fury poured up:  
And yet, as if she had not been content  
To murder Parents, with their Innocent,  
Four score sweet Babes, that never did offend,  
Famish'd to Death, their harmless Lives did end.  
Search, search into the deep Abyss of Hell,  
And see if all the Devils can parallel  
So vile an Act. O! most imperious Treason  
Against the King of Kings, and Law of Reason.  
Are Papists Christians, and are these their Acts,  
To punish such as ne'er committed Facts?  
Are these right Actings, fitting Gospel Times,  
To lay on Babes the Weight of highest Crimes?  
Did Christ do so? Or, hath he ever given  
Them Leave to do so with the Heirs of Heaven?  
Those murder'd Souls under the Altar lie,  
Crying, *How long, Eternal Majesty?*  
*How long wil't be, ere thou avenge thy Saints,*  
*And lend an Ear unto their sad Complaints?*  
These *Waldenses* being overcome, and dead,  
A little Remnant that escaped, fled:  
Taught by Dame Nature's moral Laws, to save  
Their much desired Lives; within a Cave

Did

Did hide themselves, hoping at last, that they  
Taking Advantage of another Day,  
Might be transported to another Land,  
And so escape out of the Hunter's Hand ;  
But as the Hounds do hunt the weari'd Hart  
With nimble Steps, and never will depart  
The Fields, or Meadows, or the silent Wood,  
Till they surprize the Beast, even those Blood  
Devouring Monsters having found the Cave ;  
Most barbarously did make that Place their Grave ;  
Wherein Four Hundred yielding up their Breath,  
Were in a barbarous Manner choak'd to Death.  
What Part of *Europe* now can make her Boast,  
And say, they have not tasted, to their Cost,  
Of *Romish* Mercy ? Some are yet alive,  
Whose Parents felt the Death the did contrive.



O *Germany* ! thy poor distract'd Estate,  
Will speak to future Ages, and relate  
Whole Volumes of her bloody Murders, and  
The murder'd Souls of bleeding *Ireland*.  
Those dreadful Murders have the Eyes and Ears  
Of some now living heard, and seen the Tears

130 *A Dialogue between an Old Apostate,*

Of Soul-afflicted Parents, whose sad Eyes  
Beheld their murder'd Babes, and heard their Cries ;  
'Their Daughters ravish'd, and when that was done,  
Cruelly murder'd, and the hopeful Son  
By unheard Torments slain before their Eyes :  
Whilst they beheld their Childrens Miseries :  
Their Children murder'd, and their Wives defil'd,  
Whose Bodies they ript up when great with Child ;  
And all this while Parents and Husbands were  
Forc'd to behold what Flesh and Blood can't bear :  
Ripping up Women great with Child's not all,  
For that, although inhuman, was but small,  
Compar'd with other Torments they endur'd,  
Whose Patience bore what else could not be cur'd.  
We see how they have dealt with ev'ry Nation ;  
And shall we think, at last, to find Compassion ?  
The Tears that ran from dying Infants Eyes.  
Like plenteous Showers from the weeping Skies ;  
Whose great Abundance might have made a River,  
Yet all those Floods of *British* Tears could never  
Enter a Papist's Heart, so hard condens'd,  
So void of Pity, and all Human Sense.  
To hear the doleful Shrieks, and dying Groans  
Of poor distressed Babes, who make their Moans  
Unto their Parents before they depart ;  
These are the Things delight a Papist's Heart.  
To see the dying Gasps before the Death  
Of tortur'd Souls, whose Life forsaken Breath  
Had waited many a tedious Hour past,  
When their tormented Souls should breathe their last ;  
Whose doleful Sighings penetrate the Skies,  
Such Objects do delight a Papist's Eyes.  
And can we, now at leait, expect to find  
*Rome* is grown merciful, and Papists kind ?  
No, no, we cannot do't, if we but fix  
Our serious Thoughts upon late Sixty-six ;  
When *London* was consum'd, that famous City,  
Its Ruin did bespeak them void of Pity.

By

By Rome's Contrivance was fair London burn'd,  
England's Metropolis to Ashes turn'd :  
The Merchants of their Riches quite bereft,  
Rich Men To-day, To-morrow nothing left. ¶  
Their Wives and Children harbourless became,  
Their Substance all consumed in the Flame :



The doleful Shrieks, the lamentable Cries,  
And Floods of Tears that fell from weeping Eyes,  
As true Resemblances, did represent  
The Sorrows that our Neighbours underwent.  
And can we think that such Hell-bottom'd Rage,  
That did provoke so many to engage  
In such an A&t, far worse than Powder-Treason ;  
Can we suppose, if we consult with Reason,  
The Fury of their hellish Rage expir'd,  
So soon as e'er that famous Place was fir'd ?  
No, no, good Sir, your pardon I presume,  
These Hell-enraged Flames that did consume  
So fair a Ci:y in so short a Space,  
Hell gave those Flames Commission down to raze  
Not *London* only, but ev'ry Soul that hath  
A Heart resolv'd to maintain the Faith.

Of J E S U S, Protestants both great and small,  
*Rome* hath determin'd their eternal Fall.  
 And those more formal Protestants whose Zeal  
 May secretly persuade them to conceal  
 Their seeming Faith, and feignedly to close  
 With *Rome's* erroneous Doctrines, and suppose  
 Thereby to save their Lives ; let none believe  
 Such vain Persuasives ; many did deceive  
 Themselves ; for *Rome*, that painted Scarlet Whore,  
 Will deal with them, as she hath done before,  
 With such as hoped in the self-same Kind,  
 Mercy to meet, but nought les do they find.  
 Christ never gave unto his Church Commission  
 For to make Laws for grievous Persecution.  
 No outward Force were they i' th' least to use,  
 Much les poor Innocents for to abuse.  
 The holy Saints, and People of the Lord,  
 Their only Weapon was God's sacred Word :  
 With that blest Word they always overcome,  
 And did refute all Hereticks ; but *Rome*  
 Makes Use, 'tis plain, of carnal Sword and Fire ;  
 'Tis Blood, 'tis Blood, this Locust doth desire :  
 Death without Mercy, Acts of Cruelty,  
 The Matter must decide continually.  
 What Massacres hath she contriv'd by Night,  
 When Nature doth to Rest each Man invite !  
 When Sleep hath shut their Eyes, no Thoughts of  
 Did them possess, but in their folded Arms (Harms  
 Their Wives and Children lay, in Hopes that they  
 'Thro' Grace might live to see another Day,  
 Then came these murd'ring Butchers, sent from Hell,  
 Nothing but Blood would their vile Rage repel.  
 If these Church-dealings will not work Contrition,  
 She can erect a bloody Inquisition ;  
 A dreadful Place of Cruelty and Blood,  
 Whose Torments scarcely can be understood ;  
 A loathsome Dungeon, and vile flinking Cell,  
 A Place of Darkness representing Hell,

Where

Where nothing is so plentiful as Tears,  
And bitter Sighs, and yet can find no Ears  
To hear their Cries and lamentable Moans,  
Nor Hearts to pity them for all their Groans ;  
Where many tedious Days and Nights they spend,  
Not knowing when their Suff'ring will have End.  
If such like Arguments, Sir, will confute  
A Heretick, the Papists may dispute  
With all the World ; nay, Heathen *Rome* could never  
Come nigh a Papist with their best Endeavour.  
Oh ! it is *Rome* that is that Scarlet Whore,  
Which thus doth hate and persecute the Poor,  
And all which are unto the Truth inclin'd  
To serve the Lord with a most perfect Mind.  
Upon her Hand also St. *John* did see,  
Was writ the cursed Name of Blasphemy ;  
Setting herself in God's Imperial Throne,  
Saying, *I am, besides me there is none :*  
*I have the Keys of Heav'n in my Hand ;*  
*Both Earth and Hell are at my sole Command :*  
*I shut and open unto whom I please,*  
*Torments give to some, to others Ease.*  
Lo ! thus God's sacred Word doth paint her forth ;  
And this is She, there's none in all the Earth  
Did ever make adventure to lay claim  
To that presumptuous and blasphemous Name,  
As Kings of Heav'n, Earth, and Hell, but she ;  
Therefore *Rome's* Church must the vile Strumpet be.

### Apostate.

Sir, speak no more, forbear your fland'rous Lies,  
Our holy Church such murd'rous Acts defies.  
Do not believe all Stories that you hear,  
Tis hard for you to make these Things appear.

Professor.

Professor.

These Things are not, Sir, in a Corner done ;  
Besides, I never yet have heard of one  
That is for you, or standeth on your Side,  
Who by just Proof ever this Thing deny'd.  
Besides, 'twas late some of these Cruelties,  
Murder and Blood, and barb'rous Tragedies  
Were done and acted ; some alive now be,  
Who with their Eyes these Villanies did see.  
About the Year, dear Sir, of Fifty-five,  
*Rome* did a bloody Massacre contrive  
Near unto *France*, i'th' Dukedom of *Savoy*,  
Where Thirty Thousand Souls she did destroy,  
Who were commanded, without more Delays,  
Papists to turn, and that within three Days ;  
Who, for refusing, were then presently  
Put unto Death with barbarous Cruelty.  
Some with sharp Spears thrust thro' the Privy Parts,  
Whilst others stabbed were unto their Hearts.  
Some Babes they cut in Pieces, others roasted.  
And some upon the Tops of Spears they tossed :  
Virgins were ravished, Widows and Wives  
Were barbarously deprived of their Lives.  
Two Hundred Thousand Protestants, or more,  
Were massacred by this vile bloody Whore.  
In *Ireland*, there's many now alive,  
Who saw what Kinds of Death they did contrive,  
By which some of their dear Relations then  
Were tortur'd by those bloody cruel Men.  
How can you, Sir, these Things i'th' least deny,  
Which are so obvious to ev'ry Eye ?

Apostate.

Youth, 'tis the Faith of *Roman Catholicks*,  
Thus for to deal with all vile Hereticks.

Yet 'twas Rebellion too, say what you will,  
For which the Church did many Thousands kill.  
To Magistrates they disobedient were,  
And therefore they just Punishment did bear.

### Professor.

*Peter and John*, they Rebels were also,  
By the same Argument which use you do.  
To Magistrates they did refuse to bend,  
Wherein they knew they should the Lord offend:  
In Civil Things they also did submit,  
And Preach'd also, it was a Thing most fit,  
In Things which unto Man do appertain,  
But Christ o'er Conscience ought alone to reign.  
Ev'n so these Martyrs bear an upright Mind  
Unto their Prince, and ever were inclin'd  
In all just Things obedient for to be,  
Yet did stand up for Christ his Sovereignty;  
And were resolv'd, in Matters of their Faith,  
To worship God as Holy Scripture faith;  
And who' your Church doth put the Poor to Death,  
'Tis from the Devil such curst Laws come forth.  
Tares with the Wheat shall grow unto the End,  
Until God's pleas'd the Reapers for to send,  
It was from Satan, I don't doubt i'th least,  
For he did give unto this bloody Beast,  
His Pow'r and Seat, and his Authority  
For to effect all cursed Villany.

### Apostate.

They were some evil Persons, without doubt,  
Who crept into the Church, who work'd about  
Such murd'rous Deeds the Church doth not allow,  
But utterly against them doth avow.

Professor.

## Professor.

The silly Pope, and evil Cardinal,  
 With Bishops, Monks, and Friars, you so call,  
 With fiery Jesuits ; for to be brief,  
 In all these murd'rous Acts these were the chief.  
 False Pardons, Bulls, and cursed Dispensations  
 From bloody *Rome*, has ruin'd many Nations :  
 We know now clearly how to bring our Charge,  
 As I could shew, but that I can't enlarge.

## Apostate.

I know not how, Sir, farther to excuse  
 The Holy Church, you put me in a Muse :  
 But she's more kind, and gentle grown of late,  
 And doth such Cruelties defy and hate.

## Professor.

*Rome* to a Wolf, may fitly be compar'd,  
 Who whilst against his Will is quite debarr'd  
 From seizing of his Prey, being ty'd in Chains,  
 Seems very peaceable, though he remains  
 A Wolf in Nature still, if ever he  
 At any Rate can get his Liberty :  
 So *Rome* seems kind and gentle, until she  
 Can find again an Opportunity ;  
 Which with unwearied Pains, and often Trial,  
 She ever seeks, and hardly takes Denial ;  
 Which if she once obtains, she will not stay  
 From shedding Blood, one Minute of a Day.

## Apostate.

'Tis a vain Thing with you for to contend,  
 And therefore I had rather make an End ;

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'Tis out of Love I speak, to have you leave  
Your evil Errors, speedily to cleave  
Unto that Church which only can decide  
All Controversies ; even to divide  
The Truth from Error, Light from Darkness, so  
That every one the ready Way may go. ;  
But Youth, consider once again, I pray,  
The Troubles of a new approaching Day ;  
For sore Amazements will you overtake,  
Unless you do your Purposes forsake.  
If once our Church the Day obtains, be sure,  
You Hereticks must down, and rise no more.  
Let former Strokes of Justice take such Place,  
As for to move you wisely to embrace  
Such Counsel, which in tender Love I give,  
And you in Safety evermore may live :  
Or you'll repent that ever you begun  
Such dangerous Ways of Heresy to run.  
'Tis a dark, doleful, dangerous Pace you go,  
Recant therefore, as many others do.

### Professor

You may mistake, sometimes the Waters flow,  
Yet, on a sudden, I observe them low.  
A Haman may maliciously devise  
Poor Mordecai, and others to surprize,  
Yet may his Purposes meet with a Blast,  
And he, himself, be hanged too at last.  
Such Ways to Papists wholly are untrod,  
And unto all who Haters are of God.  
Such Ways seem dark to you, untrod, uneven,  
Hard to the Flesh, yet 'tis the Way to Heaven ;  
I've a sure Hand to lead my trembling Paces,  
And 'scape the Danger of those dreadful Places :  
I shall pass safe by Means of my blest Guide,  
Tho' Thousands fall by me on ev'ry Side.

For

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For to run back would prove a doleful Fault,  
I think upon the Monument of Salt.  
I am resolv'd a Thousand Deaths to die,  
Before I'll ever yield to Popery.

*Apostate.*

'Thou art too strict, too righteous, and precise,  
Thou slight'st such Things as prudent Men do prize :  
'Thou may'st have Christ, Pleasures, and Honour too,  
And saved be without half this ado.  
Alas ! there's very few are of your Mind,  
Who unto *Rome* are not at all inclin'd.

*Professor.*

You do condemn me for a holy Life,  
Wherein, 'tis true, I meet with Straits and Strife ;  
But when, dear Sir, you come at length to die,  
You'll blame yourself, and me you'll justify.  
Did ever any on a Dying-bed  
Lament that they were by God's Spirit led  
To crucify their Sins, and undertake  
All Things to leave for the Lord Jesus' Sake ?  
If righteous Ones, alas ! scarce saved are,  
It greatly doth behove me to take Care  
In Holiness to walk ; whate'er you say,  
I from the Paths of Life will never stray.  
The Way I know is rough, 'tis hard and strait,  
And leads me also through a thorny Gate,  
Whose scratching Pricks are very sharp and fell,  
*The Way to Heaven is by the Gates of Hell.*  
Your Way, 'tis true seems very plain and wide,  
Since you from Christ have turned quite aside  
My Paths seem long, your's short, and very fair,  
Free from all Rubs and Snares ; but Sir, beware,  
The safest Path is not always most even,  
*The Way to Hell's like to a seeming Heaven.*

Or

Or shall the promis'd Crown of endless Life  
Be judg'd a Trifle, and not worth a Strife ?  
And shall I then be startled with a Frown,  
When full assur'd of an eternal Crown ?  
The Strife which doth an holy Life attend,  
Will recompensed be, I'm sure, i'th' End.  
I will go on, since Jesus doth invite me,  
His Strength is mine, and nothing shall affright me.

### Apostate.

I do perceive you are resolv'd to run  
In your strict Ways, until you are undone :  
Yet hear a little what I have to speak,  
And you will find 'tis best for you to take  
Such Counsel as I give ; for you'll espy  
Great Ruin fall upon you suddenly.  
Your Father will not own you for his Son,  
If in this foolish Strictness you go on ;  
His Face expect hereafter not to see,  
If this your Purpose and your Pleasure be.

### Professor.

If Father, Mother, and dear Brethren too  
Forsake me quite, yet still well I do know  
My precious Saviour will my Soul embrace,  
And I shall see sweet Smiles of his dear Face ;  
Myself, and my Relations, altho' dear,  
I do deny ; such is the Love I bear  
My dearest Lord, whose Servant now am I,  
And do resolve to be until I die.  
Come Life, come Death, for *Canaan* I'll endeavour,  
It is my Home, and Resting-place for ever.  
Better it is that earthly Friends abuse me,  
Than that Christ Jesus should at last refuse me.  
I'd rather bear my Father's Wrath and Ire,  
Than to be cast into eternal Fire.

### Apostate.

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*Apostate.*

Fie, fie, Young Man, forbear, and take Advice,  
Let not hot Zeal thy Fancy thus entice  
For to refuse those pleasant Things which you  
May here enjoy, as many others do :  
'Tis much too soon for thee to mind such Things,  
For nought but Grief and Dotage from it springs :  
'Twill dull thy Wit, and make thee like a Drone,  
And thou'l be slighted too by every one.  
How might'st thou live at Ease, and Pleasure find,  
If once these Ways thou would'st resolve to mind !  
And spend thy Days in Pleasure sweet and rare :  
I prithee Youth, consider, O take care,  
And chear thy Heart, behold now in thy Sight  
What earthly Joys most sweetly do invite.

*Professor*

Young, it is true, I am, and in my Prime,  
And do resolve for to improve my Time :  
Shall Satan have the primest of my Days,  
And put off Christ with base and vile Delays,  
Until Old Age ; and then, at last present  
My Dregs of Time to Him ? I'll not consent  
To such vile Thoughts, I will not lend an Ear,  
I to my Saviour more Affection bear :  
More precious Joy I find in my dear Lord,  
Than all this World doth, yea, or can afford :  
If I am slighted for Christ Jesus' Sake,  
And judg'd a Fool or Drone, yet I can take  
All for him, who for me hath undergone  
More Shame than this, before his Work was done.  
Now is my chusing Time, I have made Choice,  
God's Word I will obey, and hear his Voice.  
Your Counsel I abhor : Shall lustful Fire  
Be kindl'd in my Breast ? Shall my Desire

Run

Run out again to *Egypt's* cursed Stuff,  
I know 'tis nought, of it I have enough.

### Apostate.

Alas ! the Journey's long, you'll wearied be,  
And faint before that Kingdom you do see.

### Professor.

Nay, Sir, be silent, that is false, for I  
By Faith the Land most clearly do espy.  
But is the Journey long ? Blame me no more ;  
Setimes i'th Morning I set out therefore.  
Why didst thou say it was too soon for me  
For to set out, if long the Journey be ?  
I do resolve, in Youth, with Speed to strive,  
Lest I too late at last should there arrive.  
Whilist Strength and Youth do last, I'll bend my Mind  
To travel hard, because I clearly find  
Old Age and Limbs are quickly out of Case  
To go a Journey, and to run a Race.  
Alas ! when Night is ready to come in,  
That's not a Time this Journey to begin,  
When Sun, and Moon, and Stars all dark'ned be,  
And Clouds return, that we no Light can see ;  
When Rain and Tempest do most sore appear,  
And th' Keepers of the Hous'e all trembling are :  
When the strong Men themselves are forc'd to bow,  
And Grinders cease also, because that now  
They are but few, and ready to fall out ;  
And those thro' Windows which do look about,  
Are become dim, nay, dark'ned, without Light ;  
The Doors too in the Street are shut up quite :  
When Fears increase in Thoughts of what's not high,  
Bars in the Way, and Fears for what is nigh :

When

When flourish shall the Almond-Tree also,  
 The Grasshopper shall be a Burden too :  
 When loosed is the precious Silver Cord,  
 And Golden Bowl is broken, as we've heard :  
 When the weak Pitcher's at the Fountain broke,  
 And the Wheel at th' Cistern with a heavy Stroke :  
 When Desire fails, and there, alas ! is none,  
 What will such do who hān't this Race begun ?  
 Besides, 'tis clear, my Days uncertain be,  
 Old Age, alas ! I may not live to see.  
 It doth concern me then, with all my Pow'r,  
 For to improve each Day, yea, ev'ry Hour ;  
 For Days to come, I see, may not be mine,  
 My Time I'll spend not as thou spendest thine :  
 My Weights I'll cast away, this Race to run ;  
 Stand still I must not, nor with thee return :  
 I must provide me Oil, get Grace in store,  
 For, ere a while I shall be seen no more  
 This Side the Grave ; I haste therefore to meet  
 The glorious Judge, at the great Judgment-seat.  
 I must be swift, make Haste like to the Sun,  
 Lest that my Work's to do, when Time is done.

### Apostate.

To you, Young Man, I have declared much  
 Of the sad Danger, but your Zeal is such,  
 Nought that I say with you takes any Place ;  
 You don't believe me, that's the very Case.  
 But what's the Reason, Youth, so many Folk  
 Decline the Paths in which you seem to walk ?  
 Were Ways of your strict Holiness so sweet,  
 They, in this sort, would never back retreat ;  
 I did resolve, with others, for to try,  
 And find ye all deceived utterly :  
 Your whole Religion's nought but meer Conceit :  
 Let none therefore thy Soul with Fancies cheat.

Som

Some there be daily do your Ways forsake,  
Be thou advis'd, and other Counsel take.

Professor.

If Thousands fall away, it is no more  
Than what the Scripture shews was heretofore.  
Thousands of Old from *Egypt* did adventure,  
And yet but Two of them did *Canaan* enter.  
They never had of Christ a saving Taste,  
Who quite away their seeming Hopes do cast.  
But what of this ? Shall I my Lord deny,  
Because that you some Hypocrites espy ?  
Those who do murmur in the Wildernes,  
The Land of Promise never shall possess.  
But if they will the precious Lord revoke,  
Shall I from thence resolve to slip the Yoke ;  
Because they don't the glorious Lord believe,  
Shall *Caleb* think the Land he can't receive ?  
Because so many walk i'th' Way to Hell,  
Shall I conclude that Heav'n don't excel  
The vain Enjoyments of an evil World ?  
Or, shall with Fancies thus along be hurl'd ?  
Because that *Judas* did for Thirty Pence  
Sell his dear Lord, shall I conclude from thence  
*Peter* a Fool, who priz'd his Saviour so,  
Who, for his Sake, all Things would undergo ?  
If Mariners, unskilled in Navigation,  
Are split on Rocks, shall all then in the Nation  
Who have that curious Art, resolve therefore  
Never to use the Art of Sailing more ?  
Because the Sluggard sees the Winds to blow,  
The Rain descending, with cold Hail and Snow,  
He doth give o'er, says, he no longer will  
Remain i'th' Field, has barren Land to till ?  
Shall faithful Husbandmen, from the like Ground,  
Who have oft-times by good Experience found,

Withou

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Without they sow, no Harvest they can have,  
Resolve their painful Labours quite to leave ?  
He that won't plow, because o'th' Snow and Rain,  
Shall beg at Harvest, and shall not obtain :  
So in like sort, to mind my present Case,  
'Cause Persons void of God's true saving Grace  
Apostatize, as you yourself have done,  
Must I to th' Devil with you headlong run ?  
'Cause some Professors secretly do love  
Some base Corruptions, doth this therefore prove  
There's none sincere for God on all the Earth,  
Whose Souls experience do the Second Birth ;  
I, for my Part, through Grace, have this to say,  
I never shall, nor can I fall away :  
All those whom God hath unto Jesus given,  
They never can be dispossess'd of Heaven :  
The Promise of eternal Life is theirs,  
And they, like Isaac, even so are Heirs  
Who could not miss, nor dispossessed be.  
Unless God's Word's made a meer Nullity :  
God's Covenant with Jesus Christ doth stand,  
Who can supply our Wants on ev'ry Hand :  
Sin shall not reign, such is our happy Case,  
We are not under th' Law, but under Grace :  
This Covenant is not like to the Old,  
We of a surer Person now have hold ;  
Our Credit's nothing worth, our Surety  
Is in our room, our Wants he must supply.  
Besides all this, I'll hint another Thing,  
Which to my Soul doth much Refreshment bring ; -  
He that's the Author of my Faith, I 'spy  
Will quickly finish it assuredly.  
He that in me has this good Work begun,  
Will perfect it also, ere he has done.  
Within God's Saints eternal Life doth dwell ;  
This would remove the Doubt, consider'd well.  
Those unto whom eternal Life is given,  
How can it be that they should miss of Heaven ?

And

And now to obviate this, 'tis my Intent,  
Sir, if you please, to shew one Argument :  
If the New Creature in the Soul of Men  
Is of God's Spirit born, I argue then,  
The same in Nature it must surely be,  
Which cannot Death, or like Mutation see ;  
But that 'tis of God's Spirit born, 'tis clear,  
As *John*, Chap. iii. doth make most plain appear.  
The Seed also doth in their Soul remain,  
They cannot sin to Death, who're born again.  
God's Fear, moreover, is so in their Heart,  
That they from Him shall never more depart.  
Thus is my Standing very firm and sure,  
And to the End I know I shall endure.  
And as for those who fall away and die,  
I shall discover clearly by-and-by  
What kind of Men and Women they are all,  
Which will shew forth the Cause too of their Fall.

### Apostate.

Most confident I do perceive you are,  
Daunted at nothing ; yet pray let me hear  
Those Persons Names which you did lastly meet,  
Who finally resolved to retreat,  
And leave those Parts which you seem to commend :  
Come, speak to this, and we will make an End.

### Professor.

Sir, unto me it doth most plain appear,  
As if they Cowards and faint-hearted were ;  
And in them all doth reign some cursed Evil,  
Which makes them to conform unto the Devil.

G

Apostate.

*Apostate.*

As you suppose ; but pray, Youth, have a Care,  
 For they sincere and sober People are :  
 And I do question whether yea, or nay,  
 Thou do'st them know ; What further hast to say ?

*Professor.*

I told you, Sir, I knew them very well ;  
 And since you urge me, I resolve to tell  
 What kind of Folks they are, and also shall  
 Their Names discover unto great and small :  
 Master *Fearful* was one that I did see,  
 With him was goodly *Sensuality* ;  
 With my Dame *Misbelief*, and Goodman *Out-side*,  
 Who turn'd from Christ as soon as they were try'd.  
 One *Unbelief*, a very wicked Man,  
 Turn him out of his Way there's no one can.  
 Besides them, also there's one *Earthly-Heart*,  
 Nothing he loves so well as Plough and Cart :  
 Also there's *Esau Faint-Heart*, most prophan,  
 Who selis his Birth-right, Pottage to obtain ;  
 With *Felly-God*, a Man whom I do find,  
 Flesh-pots and Onions he doth chiefly mind.  
 There's Mistress *Discontent* too, with the rest,  
 That would have nought but what she liked best :  
 Master *Hot-Love, Soon-Cold*, also was there ;  
 Lately for *Zcal* few with him could compare :  
 There's *Ishmael Legal-Heart* in Truth also,  
 For when Troubles arise, he straight will go.  
 And Master *Balaam*, who doth Jesus leave,  
 The Wages of Unrighteousness to have.  
 Some People also I have lately met,  
 That were with Sin most easily beset.  
 A Gentleman I also did behold,  
 His Trade was Great, and Store he had of Gold,

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He's going back, with Sorrow, I do know,  
Because he can't have Christ and the World too.  
One Master *Atheist*, that I think's his Name,  
To clear yourself, deny it if you can.  
No marvel you do play the Devil's Part,  
In lab'ring thus for to deceive my Heart,  
And blind mine Eyes ; if that thou knewest how,  
Thou'dst make me like thyself ; and therefore now  
I am resolved with thee to engage,  
Who striv'd to stop me in my Pilgrimage.  
Some Stones I think to fetch out of God's Book,  
Tho' like *Goliab* you do seem to look ;  
Yet in his Name, whom yoo so much defy,  
I shall prevail against you by and by.  
I thought, I must confess, some years ago,  
I should not in the least been flopt by you ;  
Or that I should have met with Opposition  
From such a Foe, to add to my Affliction :  
But since this is my sad unhappy Fate,  
I'll add a Line or two to vindicate  
The dreadful God ; so far as lies in me,  
I'll vindicate that glorious Deity  
Who in my Soul his Image so has set,  
That I his glorious Being can't forget :  
Shall he who form'd both Heaven and the Earth,  
From whom I have my precious Life and Birth,  
Be trod upon, nay, utterly deny'd ?  
What then can such a sinful Wretch abide  
Who strives at once, if that you could it do,  
The Life of all Religion to o'erthrow ?  
Hast thou got ought to speak ? And wilt thou enter  
On the Debate ? Yea, durst thou to adventure  
To open thy Mouth i'th' least for to defend  
Those Thoughts of thine, which clearly do ascend  
From Hell beneath ? Thou'l prove thyself thereby  
The Devil's Friend, *Jebovah's* Enemy.

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*Apostate.*

You childish Lad, do't think I am afraid  
For to declare myself ; or am dismay'd  
By silly Dreams and Fancies, which affright  
Those simple ones, who dare not 'wake at Night ;  
Who startle at a Shadow which they see,  
And think the Devil's near, when 'tis a Tree ?  
And since I do perceive you understand  
What my Opinion is, I do demand  
How you can prove, and fully make appear,  
There is a God, for none at all I fear.  
No God nor Devil I at all believe,  
Nor is there any Heaven to receive  
The Souls of holy Men when they do die ;  
Nor is there any Hell of Misery  
For Sinners after Death, as you conceit ;  
All is nought else but a religious Cheat.

*Professor.*

Dare you your Maker thus with Impudence  
Deny and tread upon, such Insolence  
What Soul can bear ! what Age can shew the like !  
Where so much Light hath been ? Shall Mortals strike  
At the great God, and glorious Deity !  
Whose dreadful Being, and Existency  
The Heathen did find out, and greatly fear ;  
His Godhead did to them most plain appear  
By the Creation : Man, as in a Glass,  
May there behold who his Creator was.  
'Tis Time to arm myself, and look about,  
When by an *Atheist* I'm challeng'd out :  
If once I should unto an *Atheist* yield,  
And treacherously always quit the Field,  
The strongest Rule of Truth betray should I  
Into the Hands of its worst Enemy ;

And should unman myself of *Christian* too,  
And my dear Soul of Reason over-throw ;  
I should debase myself, should I deny  
My noble Birth from the Great Deity.

Man's chiefest Glory springs from's supreme Head,  
In his Descent from him, who made, and bred,  
And brought him forth, and doth his Life maintain ;  
From hence Man doth his chiefest Honour gain.  
'Tis Power Divine that Man doth greater thus,  
As to create him King o'th' Universe.

For Man to say, he came by Hap or Chance,  
As 'tis a Piece of wilful Ignorance,  
Himself also he doth depose thereby,  
From his own Honour and rare Dignity ;  
And vile Contempt upon himself doth bring,  
As well as Dirt upon that Essence fling  
Who form'd his Soul, and gave to him his Breath,  
Making him Ruler here on all the Earth.  
You do demand, How I can make appear  
There is a God ? Attend, and now give Ear ;  
Weigh well my Arguments and Reason sound,  
And let not Satan more your Soul confound,  
And Reason quite destroy, as he has done,  
Left to the Devil you do headlong run.

### Apostate.

Before you do proceed, this you must know,  
If you a God do think to prove, or show,  
Be sure of this, Young Man, it must not be  
By Scripture Proofs, for its Authority  
I do deny, and cannot them believe ;  
You never shall that Way my Heart deceive :  
The Knowledge which you supernat'ral call,  
Is a mere Cheat, I mind it not at all.

## Professor.

Though supernat'ral Knowledge you despise,  
 Counting God's Holy Word to be but Lies,  
 I briefly shall stand up in its Defence,  
 And shew your Pride and cursed Insolence ;  
 That all may love God's Word, prize it, and see  
 Its Worth and Weight, and its Authority  
 To be Divine, and by *Jehovah* given,  
 To lead poor Souls in the right Way to Heaven.  
 One Thing of you i'th' first Place I demand ;  
 Pray let me know, and fully understand  
 When this supposed Cheat did firt commence ?  
 And in what Part o'th' World ? Bring Evidence.  
*Egypt* stands mute, faith, It commenc'd not there ;  
 Nor did the *Jews* invent it, that's as clear.  
 Ask all the Heathens too, in ev'ry Age,  
 If their Philosophers brought it on the Stage.  
 If you can, find it out, and bring't to Light,  
 Or else confess your Darknes worse than Night.  
 'Tis strange that such an universal Cheat  
 Should be thus put upon the World, and yet  
 No one can see who did the same devise,  
 Nor how, nor when the same at first did rise :  
 Since all the World stands silent, and is mute,  
 This might a Period put to our Dispute.  
 But, Secondly, I argue once again :  
 'There's none of them who do so much disdain  
 The Holy Scriptures, who just Proofs could bring,  
 To shew i'th' least they were a forged Thing :  
 If none can them disprove, O then, say I,  
 What Ground have you the Scriptures to deny ?  
 The Scriptures also, I observe have been  
 Strangely preserved by a Power unseen ;  
 In ev'ry Age kept both in Word and Sense  
 From secret Fraud, and open Violence.

The

The beastly Clergy of the Church of *Rome*,  
Through whose Hands unto us the Scriptures come,  
Be guilty of most vile Abomination,  
As ever was committed in a Nation :  
They say, the Pope himself may change the Laws  
Of th' Holy Gospel, as himself sees Cause ;  
And make the Sense of Scriptures to agree  
With Times and Place, as he most fit doth see.  
How free those sacrilegious Monsters were  
(Had God admitted) to extinguish clear  
The Holy Scriptures, and put out their Light,  
And fill the World with an eternal Night !  
But we may see, altho' it made its Way  
Thorough those muddy Channels, yet have they  
Been still kept pure, and still remain a Law,  
To keep most Men, but bloody Popes in Awe :  
Now, if against so many Enemies,  
Who us'd all Means the Devil could devise  
T'obliterate this Soul-informing Word,  
It was preserv'd, but not by human Sword :  
How dare you, Sir, presume for to deny  
Its blessed and divine Authority ?  
Another Ground of Reason I shall urge,  
Proving God's Word Divine, as I do judge.  
'Tis taken from that Influence they have  
Upon their Hearts whom God intends to save ;  
It turns them from the cursed Way of Sin,  
Which once they loved, and delighted in.  
It brings them out of Darkness into Light,  
Yea, and discovers Jesus to their Sight.  
The glorious Power which God did afford  
Always to those who stood up in his Word,  
Most clearly shews, methinks, to ev'ry Eye,  
The Scriptures true, and their Authority  
To be Divine ; whatever you may say,  
I cannot give this Argument away.  
How have they been supported in the Flames ?  
Which, as it did perpetuate their Names,

So God thereby did stir up Ten for One,  
 To stand up for his Word when they were gone.  
 Would'st thou an Instance have, I could give two,  
 And ten Times twenty more, if that would do :  
 But if I should, I'm sure I should transgress,  
 And over-charge the Appendix and the Prefs :  
 And therefore I will add one Reason more,  
 To prove God's Word Divine, and so give o'er.  
 How has the Scripture made the *Atheists* quake,  
 And all their Limbs with dreadful Horror shake !  
 When on a Death-bed they have come to lie,  
 Their Conscience 'waking, in their Face did fly :  
 Tho' in their Health they did it much despise,  
 And did affirm it was made up with Lies ;  
 Yet has it made them howl at last, and cry,  
 We are undone to all Eternity !



It was like to the Writing on the Wall,  
 Which did foretel prophane *Belshazzar's* Fall :  
 Which was so terrible, yea, and so strange,  
 It wrought amongst them a most sudden Change.  
 To hear it read, nought then would serve his Turn  
 But an Interpreter ; his Heart did burn,

His

His trembling Knees beat one against another,  
As if his Joints were loosed from each other.  
So those who won't confess *Jehovah's* Name,  
Are fore'd to own him to their utter Shame ;  
And those that will not of God's Word allow,  
By Conscience are oblig'd to stoop thereto.  
Now, if the Scriptures cannot be gainsay'd,  
Methinks each Soul should be exceeding 'fraid  
How they contemn that glorious Deity,  
Whom they so clearly shew and magnify ?  
But to leave this a little, and descend  
Unto Man's Reason, which you so commend :  
How many Heathens did alone thereby  
Find out, dear Sir, God's glorious Majesty ?  
If you your Reason did but exercise,  
From Atheism, doubtless, you might rise.

### *Apostate.*

Among the Heathen, Youth, were Men of Fame,  
Who for their Skill in Nature, had the Name  
Above all others, which did quite deny  
There was a God, or such a Deity.

### *Professor.*

Your *Epicurus*, and old *Aristotle*,  
With *Theodorus*, *Bion*, and the Rabble  
Of such like Atheists, I must grant to you,  
Deny'd there was a God, as Stories shew.  
Philosophy is good, but Men abuse it,  
If they do like those Heathen Authors use it.  
God doth sometimes Mens Reason darken quite,  
For not improving of the Means of Light.  
But tho' these nat'r'al Sots could not espy,  
By all their Skill, the Eternal Deity ;  
Yet many Thousand Heathens, I may show,  
By Nature's Light alone, did come to know

There

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There was a God ; they searched so about  
Into his Works, they found his Godhead out ;  
For when they gave themselves up seriously  
To study Nature's Books, and came to pry  
Into the Cause of all Things here on Earth,  
And their Effects, did clearly see the Birth,  
Or first Original of every Thing,  
From such an Essence to descend or spring :  
The very Novices in Nature's School  
May soon convince that Man to be a Fool,  
Who the Creator's Glory can't discern,  
The Being of that dreadful Sovereign,  
Who did them form and make : for ev'ry where  
His glorious Godhead they do all declare.  
Had I but Time, I could some Pages fill,  
To shew to you how that Man's Reason will  
Teach him there is a God ; for if he mind  
The Nature of his Soul, this he might find.  
Man's Soul is like a Spring, or like to Fire,  
It resteth not aloft, but doth aspire :  
And unto Noah's Dove I'll it compare,  
God is the Ark, Soul's Rest alone is there.  
The Flesh dams up the Spring, quenches Desire,  
Keeps out o'th Ark to which it would retire.  
But to conclude : This no Man can disown,  
God by his Judgments daily is made known.  
What sad Examples daily do we hear,  
Of Wrath and Vengeance almost ev'ry where ?  
Some Drunkards and Blasphemers struck down dead,  
And others with strange Judgments tortured.  
Oh ! cry to God, if peradventure He  
May give you Grace, whereby your Soul may see  
Your heinous Sin, that so you may repent,  
And turn to God, before your Days are spent.

Apostate.

*Apostate.*

I must confess I know not what to say ;  
If there's a God, then cursed be the Day  
That ever I was born ; for I do know,  
He never unto me will Mercy shew.  
I now resolve to open my Condition,  
Tho' all's in vain ; for there is no Contrition  
Will do me good, I utterly am lost,  
For I have sinn'd against the Holy Ghost :  
O that there was no God ! for then should I  
Be like the Beast whene'er I come to die.  
No Rest nor Comfort ever shall I find ;  
Curs'd be the Day that ever I declin'd  
From these good Ways in which, dear Youth, you go,  
Or ever I did God or Jesus know :  
For if I had not known them, it is clear,  
My Sins would not so heinous now appear.  
O ! that I were in Hell, for then should I  
Soon see the worst of my Extremity !  
Thou shalt, dear Youth, for ever happy be,  
For thou art chosen from Eternity  
To be an Heir of that eternal Bliss ;  
But I, alas ! am pain'd : What Woe is this !  
For Satan, with his glit'ring Golden Ball  
Hath me deceiv'd, and now I see my Fall ;  
It is so bad, no Tongue can it express,  
My woful Pain is quite remediless :  
The Checks of Conscience I did greatly slight,  
And loved Darkness, greatly hated Light :  
Yea, and of God I never lov'd to hear,  
Though I of him had Hints oft-times most clear :  
And now will he my Soul to Pieces tear,  
And make me his eternal Vengeance bear.  
Let all Backsliders of me Warning take,  
Before they fall into the Stygian Lake ;

Yea,

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Yea, and return, and make with God their Peace,  
Before the Days of Grace and Mercy cease ;  
For mine are past for ever. O ! condole  
My sad Estate, and miserable Soul.  
My Days will quickly end, and I must lie  
Broiling in Flames to all Eternity.

20

F I N I S.



156 *A Dialogue between an Old Apostate, &c.*

Yea, and return, and make with God their Peace,  
Before the Days of Grace and Mercy cease ;  
For mine are past for ever. O ! condole  
My sad Estate, and miserable Soul.  
My Days will quickly end, and I must lie  
Broiling in Flames to all Eternity.

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